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## CHURCH HISTORY.

### ARTICLE III.

*A Compendious Ecclesiastical History, from the earliest period to the present time.* By the Rev. William Palmer, M. A., of Worcester College, Oxford. With a Preface and Notes, by an American Editor. New York, 1841, republished. 1 vol. 12mo. pp. 228.

WE have now reached the fifth and last epoch of Church History, according to Mr. Palmer's division. It embraces the period intervening between the year 1517, the date of the reformation, *so called*, and the year 1839, when our historian's work was published.

This is the most important and exciting era of ecclesiastical history. It is difficult to approach it with that even temper of mind which is absolutely necessary to form a right judgment on its many startling events. Men are too apt to view these through the medium of their preconceived opinions; and we are not at all astonished that our Oxford historian, who had already given so much evidence of deep prejudice, should here have exhibited himself the thorough partizan. He hazards the following opinion as to the general character of this whole period.

"Fifthly, the epoch (1517—1839) when a reformation being called for, was resisted by those who ought to have promoted it; when the western church became divided; and at length infidelity came to threaten universal destruction."*

We would have drawn a different picture altogether of the period in question. We would have designated it, the epoch when a reformation having been called for, in a violent and tumultuous manner—by persons too who wished, under pretext of reform, to undermine the ancient faith, and who could not agree among themselves as to the nature or measure of the reformation asked for, the demand was met by the church in the only legal way—by convening a general council to decide on the doctrinal points called in question, and to devise the most suitable remedies for existing evils in local discipline or morals; when the decisions of this council having been rejected by those who had clamored for reform and who had themselves appealed to its authority, these became estranged from the church, and split up into sects almost innumerable; and when finally the unsettling of faith caused by this multiplication of sects, led to the frightful abyss of infidelity. This picture is much more conformable to the facts of history, even as Mr. Palmer reads them; and this we hope to prove in the course of the present paper.

Of Wicliffe and Huss, the boasted precur-

* P. 5. *sup. cit.*



ST JOHN'S SEMINARY

sors of the reformation, our author writes as follows:

"Wickcliffe had, in the preceding century, declaimed against the popes and against several abuses, and he was closely followed by Huss and Jerome of Prague: but their opinions were mingled with much that was exceptionable, and they seem to have been unfitted rightly to conduct the mighty work of reformation."*

This is a very mild censure of men who were firebrands in society, and whose principles led directly to sedition and to the breaking up of all social order. But still, mild as was the reproof, it seems greatly to have shocked the sensibility of Bishop Whittingham, who here drops this little note: "More ought to have been said of this great precursor of the reformation."† We think ourselves that the great captain of the Lollards was treated with some neglect by the Puseyite historian, and merely to satisfy the bishop we will here give a few, out of the many strange doctrines, broached by this "great precursor of the reformation." They are taken almost at random from a list of forty five propositions extracted from his writings and condemned in the council of Constance,‡ in 1418.

"Prop. IV. If a bishop or priest be in the state of mortal sin, he does not validly ordain, nor consecrate, nor administer the sacraments, nor baptize.

"Prop. VI. God ought to obey the devil. (!)§

"Prop. XXVII. All things happen through absolute necessity.

"Prop. XXIX. Universities, places for study, colleges, taking out degrees (*graduationes*) and professorships, were borrowed from paganism, and are of as much profit to the church as the devil. (!)

"Prop. XXXII. To endow the clergy is against the law of Christ.

"Prop. XLIII. Oaths are unlawful, when they are taken to confirm contracts among men, or for commercial purposes."

We wish the bishop much joy of his "great precursor," who seems to have had a great taste for letters, and to have taken a strange fancy for the evil one. The bishop would do well before he attempt to administer the sacraments in future, or to make his visitation, to examine carefully whether he be in the state of sin, ortherwise his acts might be wholly invalid; and if he have any worldly gear, we would advise him by all means to give it to the poor without delay, as otherwise he would be sinning against the law of Christ!

Among the causes which prepared the way for the reformation, Mr. Palmer places the following:

"The introduction of the Greek and Hebrew languages (entirely unknown during the middle ages) rendered the study of the Scriptures in the original languages possible."*

In the assertion made in *parenthesis*, there is either a woful ignorance of history, or a wilful misstatement. The Oxford divine may select between these two horns of the dilemma: there is no escape. We might accumulate evidence to prove, that not only the Greek and Hebrew, but other oriental languages, were cultivated to a considerable extent during the middle ages. Is Mr. Palmer ignorant of the fact, that Cassiodorus, as early as the sixth century, revived the study of Greek literature in Italy, and that Theodorus, archbishop of Canterbury, introduced the same study into England, in the seventh century? *Can* he have been ignorant that many men, during that whole period, copied and collated the Greek and Hebrew manuscripts of the Holy Scriptures? Has it wholly escaped him, that, about the year 1285, Pope Honorius IV, founded, in the university of Paris, a distinct college for the cultivation of the oriental languages, with a view to prepare missionaries for the provinces of Asia;† and that Pope Clement V, in 1311, founded professorships of Hebrew, Greek, Arabic, and Syriac? How in fact could the missions of the east, which we know flourished greatly in the thirteenth and fourteenth centuries, have been carried on at all, without an extensive acquaintance with the oriental languages?

Our historian speaks very differently of what he calls the "foreign reformation," and of that which took place in the British churches. He finds much to censure in the former, more however as to its manner than its matter; the latter is entirely after his own heart. We said in our first paper, that his book was church history set to Puseyism; and his whole ac-

* P. 146. † Ibid. ‡ Sessione 45.
§ Deus debet obedire diabolo.

* Pages 146—7.
† It is but fair, however, to say, that this design of the enlightened pontiff was not immediately carried into execution, at least in the university of Paris.

count of the reformation, both on the continent and in England, affords a clear proof of our assertion. He grievously misstates on almost every page. We have not space to notice, much less to refute *all* his errors in matters of fact. We will briefly unfold his theory, and then advert to some of his more egregious blunders.

He laments the manner in which the foreign reformation commenced.

"At length the reformation began; but not as it could have been desired; not promoted by the heads of the church, not regulated by the decrees of councils."*

After having spoken of the papal bull against Luther, he remarks:

"Luther and his friends Melancthon, Carlostadt, and all who were of the same sentiments, were thus separated from the communion of the pope, and of his adherents in Germany, not voluntarily, or by their own act."†

A little further on he says:

"It is to be lamented, however, that the Lutherans after a time forgot that their system was merely provisional, and designed only to last till a general council could be lawfully assembled. They then began to pretend that their ancestors had separated *voluntarily* from the western church, and justified this act by reasons which sanctioned schism and separation generally."‡

These passages exhibit the gist of his theory. Perhaps the reader will be inclined to the opinion, that the Lutherans were much better judges of their real position, than the Oxford divine. If he read history aright, he must come to the conclusion, that Rome had exhausted every expedient of clemency and forbearance ere she struck the blow which separated the adherents of Luther from the Catholic church; and that, even after the bull had been fulminated, she left no means untried to reclaim those deluded men who were obstinately bent on separation. For this purpose embassy after embassy was sent into Germany, nor did this commendable solicitude cease until after the year 1535, when the outrageous treatment by Luther of the legate Vergerio, sent by Pope Paul III, cut off all hopes of conciliation.§ The appeal by Luther to a general council, as the event proved, was a mere crafty expedient to gain time: his real and fixed purpose almost from the beginning was to *force* a separation from the church; and not all the efforts of the Roman pontiffs and of the general council of Trent, subsequently convened, could prevent this unhappy result.

The reader who is at all conversant with the history of those times, can scarcely repress a smile when he hears it gravely asserted that "Luther and his friend Carlostadt were of the *same* sentiments." They agreed about as well as fire and water; and the same may be said of all the leading reformers. It would puzzle even a Puseyite to reconcile Mr. Palmer's assertion, that the bull of excommunication against Luther was fulminated in the year 1521,* with the notorious fact, that Luther had burned this same bull at Wittemberg on the 10th of December, in the previous year, 1520! Still greater ingenuity would be required to reconcile our author's flippant assertion, that "episcopacy was never rejected by the Lutherans,"† with the certain fact, that Luther, the father of the sect, was violently opposed to it during his whole life, and wrote a most inflammatory work against it.‡ This and some other works of a similar character drew from the Protestant historian Hallam the pungent remark, that the arch-reformer's writings are little more than "a bellowing in bad Latin."

For the special edification of Mr. Palmer's admirers we will give one short extract from the work of Luther just alluded to. "Listen, bishops, listen, you vampires and devils! The doctor comes to read for you a bull, which will make your ears tingle. The bull of Doctor Martin is this: whoever aids with his corporal strength, or with his property, to destroy the episcopacy, and slay the order of bishops, is a cherished child of God, and a good Christian. If he cannot do that, at least let him condemn and avoid this body. Whoever defends the episcopacy, or obeys its mandates, is a minister of Satan. Amen."§

We might remark on many other false or unfair statements of our historian in reference to the foreign reformation, for which, notwithstanding his dislike of some of its proceedings, very feebly expressed, he evidently cherishes a sympathetic feeling. But we must hasten on to his account of the reformation effected in the "British churches," under which name

* P. 147. † Ibid. ‡ P. 150.
§ See Audin's Life of Luther, p. 472, *et seq.*

* P. 147. † P. 150.
‡ "*Contra falso nominatum ordinem episcoporum.*"
§ Cf. Audin *ut. sup.* p. 248.

he includes those of Ireland and Scotland. We have already remarked that whenever his own dear England is concerned, he seems to become absolutely unsettled in mind: and we defy any one to read his very lengthy account of the progress of the reformation (!) in England, Ireland and Scotland, without being convinced that a little learning and much bigotry "have made him mad." He devotes two whole chapters,* extending through thirty-eight mortal pages, to this portion of his history—if that can be called a history which is a tissue of false statements almost from beginning to end. His account of what he calls the "Irish church,"† is well worthy of the man, who had the heartlessness to write the atrocious libel on the Irish clergy and people which sometime ago appeared in the London Quarterly Review. Its perusal is enough to make one's blood boil in his veins, even if those veins are not Irish!

He gravely tells us of the "scruples of Henry VIII, as to the lawfulness of his marriage with Catharine, the widow of his elder brother,"‡ and of the manner in which Pope Clement VII "protracted the affair by various expedients for six years," for which course he can find no better motive than the influence of the Emperor Charles V, Catharine's uncle; and which conduct he can designate by no softer name than "the arts and chicanery of the court of Rome."§ He next proceeds to state that Henry was sustained in his application for divorce by "the universities of Oxford, Cambridge, Paris, Bologna, Padua, Orleans, Angiers, Bourges, Toulouse, &c., and by a multitude of theologians and canonists;" that the pontiff still proving untractable, Henry "privately married Anna Boleyn," and that "the convocation of the church of England immediately afterwards declared his former marriage null, and approved that recently contracted."‖

It is really difficult to have patience with a man who thus glaringly perverts or miscolors the plainest facts of history. The scruples of Henry VIII, forsooth! The scruples of the man who was subsequently the murderer of his wives, and the unmitigated tyrant over his people! The scruples of the man of whom it has been truly said, "that he never spared man in his anger, nor woman in his lust!" The scruples of the man who wantoned in the sacrilegious spoliation of the monasteries and sanctuaries of religion, and whom all impartial men of every shade of opinion have long since branded as the Nero of the sixteenth century! The scruples of the man who had already lived, in perfect quietude of conscience, with this best of women and most virtuous of wives, for eighteen long years! She was a woman too whom even *he* could not accuse of any crime, except that of having grown old, and of having presented him no male issue—a woman whom even *he* was compelled to respect to the hour of her death; whose gentleness, magnanimity and piety, extorted homage from all her cotemporaries and from all posterity; and whose death caused even *him* to relent, to drop the unwilling tear, and to order his whole court to go into mourning!

And then, how did these pretended scruples (!) awaken in his mind, after having lain dormant for so many years? How did the new gospel light break upon his hitherto clouded soul? How did he become so very scrupulous all of a sudden? Alas! it is useless to disguise the fact: all history proclaims it, and Henry's own conscience proclaimed it to him at the time. As the poet has caustically but truly said

> "The gospel light
> First beamed from Anne Boleyn's eyes!"

Tired of an aged and virtuous wife, the royal founder of Anglicanism panted for new nuptials with another, whose youthful charms had already captivated his heart, and whose wily arts had rendered her inexorable to his wishes, except on the condition of supplanting the lawful queen, and becoming herself his queenly consort. The pope was appealed to to second the plan of the English king, and to grant the necessary dispensation: but the popes had never flattered the vices of princes; and in this particular instance, Clement VII would not consent to sacrifice his conscience, to trample upon the holy laws of God, and to be recreant to his duty towards a virtuous and much injured woman. After protracting the affair for some years, during which he tried every possible means to dissuade Henry from his purpose, he was at length compelled to decide against the divorce, on which the English

* Chapters xxii and xxiii, from p. 157 to 195.
† P 167, *et seq.* ‡ P. 158.
§ P. 158—9. ‖ Ibid.

ng had already resolved. Henry became in-
gnant, sacrilegiously usurped the office of
ad of the church in England; and the ma-
rity of the English bishops, won over by in-
igue, worn out by harassing solicitations,
id intimidated by menaces, were weak enough
sanction his wicked conduct.

Such is the true history of the origin of the
nglican church. We wish it joy of its first
under and pope—for Henry usurped the
fice of pope in England, seized on the first
uits of the benefices which had hitherto been
aid to the Roman pontiffs, and pushed his
*ipal* prerogatives much farther than ever pope
ad done before. Instead of the mild and pa-
rnal authority of the Roman pontiffs, who
ad ever been the champions of the poor and
f the oppressed against the rich and tyrants,
ie Anglican bishops had now to wear, riveted
n their necks, an iron yoke which themselves
ad aided to forge! The sovereign of Eng-
nd, whether male or female, whether infants
r of mature age, whether sane in mind or idi-
tic, thus became absolute both in church and
tate. The only barrier to their tyranny was
emoved, and the liberties of England, which
ad been established by Catholics three hun-
red years before, now lay prostrated and
rushed.

The champions of liberty, both civil and re-
gious, were now doomed to atone for their
ashness with their blood. The royal preroga-
ive thus become unlimited in its extent, swal-
owed up every other element of government,
nd the parliament of England, once the fear-
ess advocate of popular rights, now crouched
vith mean servility at the foot of a tyrant! And
England had to pass through all the horrors of
epeated civil wars, and oceans of bloodshed, for
ne hundred and fifty years, ere the royal pre-
ogative could be again restrained within its
ncient constitutional limits, and ere her par-
iament could again assert the independence
vhich had so strongly marked its proceedings
n the good old days of Catholicity.

This picture is not only not exaggerated but
t even falls short of the truth, as any one
nust be convinced who has but glanced at the
pages of English history. Mr. Palmer tells
is:

"The convocation of the clergy in 1531 had
acknowledged the king to be head of the church
of England, as far as it is allowable by the law
of God;"* and that "in virtue of this office, *which Henry seems to have understood in a different sense from that of the convocation*, he appointed Lord Cromwell his vicar general and visitor of monasteries," &c.†

A small portion of the truth here leaks out. Had he been disposed to tell the *whole* truth, he would have stated that this same Lord Cromwell, from having been the son of a fuller, had by pandering to Henry's passion become the first lord of the realm, placed over the heads of all the princes spiritual and temporal, and second only to the king himself. He would have told us of the unworthy arts by which this creeping creature slandered the inmates of the monasteries, and thus succeeded in seizing on their immense property, a large portion of which he embezzled to his own uses, or that of his associates in this sacrilegious robbery. He would have told us how this same lay vicar general lorded it over the bishops, and compelled them to resign their authority, and to sue out new episcopal powers from the crown:‡ how those bishops were servile enough to submit to this exaction, and humbly to lay their mitres at the foot of the throne, and how the royal letters patent which contained the strange new episcopal commission, assigned as a reason for this *indulgence* granted to the bishops, "that the king's vicar general, on account of the multiplicity of business with which he was loaded, could not be every where present, and that many inconveniences might arise if delays and interruptions were admitted in the exercise of his authority."§

Alas! for the sycophancy of those, the first Anglican bishops. How it contrasts with the undaunted courage of the English bishops in the good old Catholic times! Where was then the spirit of an Anselm, of a Langthon, and of a Thomas à Becket? Was there no *man* among the English bishops of that day? There was one, and but one—we are pained to avow it—a venerable octogenarian, the cherished counsellor of Henry's father, and his own early preceptor—Fisher, bishop of Rochester—honor to his gray hairs! *He* would not sacrifice his conscience at the bidding of a tyrant: and his head, which would not bow to an unholy tyranny, was struck off by order of

* P. 160. † Ibid.
‡ See Lingard's History of England—Henry VIII, p. 178. First American edition. Philadelphia, 1827.
§ Ibid.

Henry! The despot had the heartlessness to taunt this venerable man—who in consideration of his transcendent merits had just been named cardinal by Pope Paul III—with this unhuman jeer: "Paul may send him the hat, I will take care that he have never a head to wear it on."*

Another illustrious man, perhaps the greatest of all then in England, fell also a victim to Henry's tyranny. Sir Thomas More, lately lord chancellor of England, would not subscribe to the new doctrine of the king's supremacy. After a mock trial, in which all the forms of law were openly set at defiance, he was condemned to die the death of a traitor. And this hard lot befel every man who had the conscience and the courage to resist Henry's will in this or in any other particular! Protestants and Catholics were tied together and burnt at the same stake, if they ventured to believe more or less than suited the royal taste! No one *can* or will even *dare* deny these facts; and yet we hear men coolly talking of Henry's scruples!!

Is it possible that a church which originated under these circumstances was the church of Christ? Is it credible that that was the church of Christ which came into existence at the bidding of a tyrant, which changed in each successive reign according to the royal pleasure, and the will of the parliament, and the service of which was moulded and remoulded, time and again, according to the caprice of the sovereign, male or female, who chanced to be reigning at the time?

We know now what value to set on the oft repeated assertion of our author, that, by the general consent and voice of the English bishops and clergy, "the ordinary jurisdiction of the pope over England was regularly and lawfully suppressed."† This is in fact according to him the distinguishing feature of the English reformation; this the greatest boast of its advocates. These contend that the English church reformed itself by its own free and spontaneous act; and that in asserting its independence of Rome it merely re-established its ancient rights. We have already seen how entirely unfounded is this last pretension. We will offer a few additional remarks on the other assertion—that, by the *free* act of the vast majority of the English bishops, "the ordinary jurisdiction of the popes over England was regularly and lawfully suppressed."

Was that a *free* consent which was extorted by menaces, backed by the halter and the stake? Was that a regular and lawful proceeding which was every where marked by violence? The English bishops had but one alternative: either to subscribe to the supremacy of Henry, or to lay their heads on the block. Most of them chose the former, yet not without great and manifest reluctance. The opposition to the arbitrary proceedings of the king and of his vicar general, was both deeply seated and wide spread; but its murmurs were soon stifled in the blood of those who thus had the courage to dissent.

To silence this opposition, Henry issued injunctions "that the very word *Pope* should be carefully erased out of all books employed in the public worship; that every schoolmaster should diligently inculcate the new doctrine to the children entrusted to his care; that all clergymen, from the bishop to the curate, should on every Sunday and holiday teach that the king was the true head of the church; and that the authority hitherto exercised by the popes was a usurpation, tamely admitted by the carelessness or timidity of his predecessors; and that the sheriffs in each county should keep a vigilant eye over the conduct of the clergy, and should report to the council the names, not only of those who might neglect these duties, but also of those who might perform them indeed, but *with coldness and indifference*."*

Was there ever tyranny like this? We know of scarcely a parallel to it, save in the similar proceedings which were adopted towards the bishops and clergy in the subsequent reigns of Edward VI and Elizabeth. If there is any truth in history, or any reliance to be put in the statute book of England, the whole reformation in that country was the offspring of guilty passion, and the work of violence and tyranny. Had there been in that kingdom a great number of such men as Fisher and More, or had the English bishops possessed aught of the spirit which did honor to many of the monks, the bluff old tyrant, Henry, and his mischievous and barren pro-

* Lingard, ibid.p. 171. † P. 160.

* Statute 26 Henry VIII, 1, 3, 13. Wilk. Con. iii, 780—782. Apud Lingard, *ibid.* p. 168.

ıy might have been foiled in their wicked empt to break up Christian unity.

Every one knows the noble reply of the o friars, Peyto and Elstow, to the barbarous eat of Cromwell—"that they deserved to enclosed in a sack and thrown into the ıames." "Threaten these things," they id, "to rich and dainty folk, which are ɔthed in purple, fare deliciously, and have eir chiefest hopes in this world. We es- em them not. We are joyful that for the scharge of our duty we are driven hence. Vith thanks to God we know that the way to eaven is as short by water as by land, and erefore care not which way we go."*

We have not a doubt that had the monas- ries in England been less wealthy, they would ever have been suppressed; and that the body English bishops would never have aposta- zed as they did, had they not unhappily be- nged to the class of "rich and dainty folk." he wealth munificently bestowed on the ıurch by Catholic piety during the middle ges, and which, before the reformation, had een employed in erecting noble edifices to re- gion and to charity, thus became ultimately ıjurious in its influence on the English hurch. It was a rich bait to the avarice of ıose who clamored for reform, and the fear f its loss was a powerful inducement to the ishops and higher clergy to side with Henry VIII. The apostacy once consummated, this ame mass of wealth was a golden chain vhich strongly bound the Anglican bishops o the new order of things.

And we really know of no means by which he Anglican church can be again restored to Catholic unity, but the breaking of this same hain by the state, and the abandonment of hat church to its own resources. Timid Pu- eyism would then probably ripen into open Catholicism; its crooked ways would then be nade straight; and its many tortuous wind- ngs would give place to the one straight path vhich leads to the "eternal city." Till the English church establishment be broken up,— ill this great *origo malorum* be removed, we ıre far from being sanguine in the hope that England is likely to return to the bosom of Catholic unity. Here and there, a disin- terested and generous individual may break his chains, and assert his independence of a corrupt establishment; but, at least humanly speaking, we see little reason to hope that this blessed result will become general in England.

We should be endless were we to notice all the unfounded and absurd statements of our author on the English reformation. He says:

"On the death of Henry VIII, in 1547, and the accession of Edward VI, the work of the reformation proceeded freely. . . . . The clergy were permitted to marry, and the public prayers were translated (!) from the old Latin offices of the English church, with various improvements (!) from the Greek and oriental liturgies."*

The permission of the clergy to marry was a decided improvement, not only on the ancient discipline of the Catholic church, but also on the example and earnest advice of St. Paul.† Henry VIII, though he dearly prized the privilege of a young wife, was so cruel as to deny this indulgence to his clergy;‡ but the "boy king," it seems, was more tender-hearted! The improvements in the English liturgy were indeed *various:* first, the ideas of the real presence and of a true sacrifice, which had been deemed essential to every previous liturgy, whether Latin, Greek, or oriental, were carefully excluded; and secondly, the liturgy itself was studiously *amended* at least three times, just as the English parliament happened to become more enlightened! There was surely no lack of improvement!

It is really curious to observe how our author laments the return of the Anglican church to Catholic unity under Mary.§ The voluntary consent of the parliament and bishops, which had "regularly and lawfully" suppressed the power of the pope, was incompetent, it seems, to restore that same power: the bishops who were put into the sees which had been desecrated by intruders under the reign of Edward VI, were themselves but "popish intruders," who, under the "illustrious Elizabeth, were expelled by the civil power:"‖ and under this *virgin* queen, the church of England was again established on a permanent basis! We scarcely have so poor an opinion of Mr. Palmer's intellect, as to suppose, even for a moment, that he could

* Apud Lingard, *ibid.* p. 169.

* P. 161.
† See 1 Cor. vii, entire chapter.
‡ Cranmer, however, outwitted him in this.
§ P. 162. ‖ P. 163.

really have been serious while writing out these palpable absurdities.

If any thing can surpass the cool assurance of the following passages, we must say that we have not chanced to meet with it in all our reading. We give them for what they are worth; merely remarking that in the first he is speaking of the bull of St. Pius V, which excommunicated Elizabeth and her adherents.

"This bull caused the schism in England; for the popish party, which had continued in communion with the church of England up to that time, during the eleven past years of Elizabeth's reign, now began to separate themselves. Bedingfield, Cornwallis, and Silyarde, were the first popish recusants; and the date of the Romanists in England, as a distinct sect or community, may be fixed in the year 1570."

"King James I wisely (!) discouraged the Roman schism, and forbade the residence of its bishops, priests, and Jesuits in his dominions; but under his successor Charles I, a relaxation of this wholesome severity encouraged the schismatics to insult and disturb the church, and ultimately, in 1641, to massacre in cold blood one hundred and fifty thousand of its adherents, and to break into insurrection."*

We had intended also to insert here another passage† breathing a similar spirit, in which Mr. P. clearly approves of the recent high-handed tyranny of the king of Prussia in imprisoning some Catholic bishops; and we had also purposed to examine his flippant statements in regard to the opinions of the universities in the matter of Henry's divorce. But want of space compels us to omit the former, and for the latter, we must be content with a reference, in the margin, to Dr. Lingard's luminous proofs on the subject.‡ He abundantly establishes the fact that the opinions of all the universities, including the two in England, were obtained by bribery, or reluctantly given after the practising, by Henry's agents, of the vilest arts and the lowest trickery.

We must hasten on in our rapid notice of Mr. Palmer's statements. He devotes four pages§ to an account of the "churches of Ireland"—and such an account!! We sincerely believe that there is nothing to equal it, in reckless mendacity and utter atrocity, in all the volumes which the press has sent forth in ancient or modern times. He begins his history of the reformation in Ireland, in these words:

"The churches of Ireland have been suffering severely from the persecutions of Romanists for many years past."

And he ends it with this memorable passage:

"From that period (1798), the Romish party has acquired great political power, and the church has been almost continually persecuted, especially within the last few years, in which the clergy have been reduced nearly to starvation; some have been murdered, and many placed in peril of their lives. To add to their afflictions, the government, in 1833, suppressed ten of the bishopricks on pretence of requiring their revenues for the support of ecclesiastical buildings; although the bishops of Ireland in a body protested against such an act, and offered to pay the amount required from the incomes of their sees, provided that so great an injury were not done to the cause of religion."*

The reader may judge of the spirit which pervades the whole account from these two specimens. Only think of it! The miserable faction of *soi disant* reformers which was thrust upon Ireland by open violence, and by that government which has ever been the most deadly enemy of her dearest rights, both temporal and eternal—the faction which has, for the last three hundred years, been sitting like an *incubus* upon the soil of the green ocean isle, weighing down her energies, and crushing her people in the dust—the faction which has been draining her treasure, and, vampire like, sucking her very blood—the faction which has sowed religious dissensions and civil feuds broad cast on her lovely soil—the faction which has reveled in the misery and wretchedness of her people, and wantoned in the blood of her murdered sons and daughters—this same miserable faction now has the effrontery to stand forth, and unblushingly to cry out persecution!! O shame! O shame!!

If it was a bitter curse for Ireland when the Saxon first set foot upon her green soil, it was a curse a hundred fold more dreadful, when the myrmidons of the reformation seized on and desecrated her beautiful churches, and after having plundered them and destroyed her monasteries and houses of education, sat down with complacency amidst the ruins they had

* P. 170. † P. 200.
‡ History of England—Henry VIII—p. 135, *et seq.*, and note D.
§ P. 167, *et seq.*

* P. 170.

ised! And now, for the children of these rilegious spoilers of all that she deemed red and held dear, to have the assurance to me forth, and to taunt her whom they have atrociously injured with persecution, is ally too bad—it is intolerable! The less the nglican church says about its doings in Ireand, the better for its advocates. The very me of Ireland should raise a blush upon e cheek of every Anglican—if English Protant cheeks *can* blush for any atrocity of which England has been guilty towards at unhappy country.

It would be easy for us to prove that almost ery important statement which our author akes on this subject, is not only wholly ununded, but utterly false. We will notice ly a few out of many. Of the first attempt introduce the reformation into Ireland, uner Henry VIII, he says:

"Henry VIII caused the papal jurisdiction be abolished in 1537 by the parliament rish). The bishops and clergy generally asented (!), and several reforms (!) took place uring this and the next reign."*

Dr. Lingard, himself an Englishman, proves y incontestable evidence, that "Henry's inovations in religion were viewed with equal horrence by the indigenous Irish, and the escendants of the English colonists;" that e parliament which abolished the jurisdicon of the pope was not the true representave of Irish opinion, but the mere echo of nglish feelings—a miserable body of mere reatures of the English court, which "one ay confirmed the marriage of the king with nne Boleyn, and the next, in consequence f the arrival of a courier, declared it to have een invalid from the beginning;" that it was mpossible to enforce among the Irish people his parliamentary enactment; and that "the wo races combined in defence of their comon faith," causing "repeated insurrections."† All this he proves from the Irish statute book, nd from other authentic documents.

Our author tells us that

"When Elizabeth succeeded, the former aws were revived, the papal power again reected, and the royal supremacy and the Engish ritual again introduced. These regulations were approved by seventeen out of nineteen rish bishops in the parliament of 1560, and by the rest of the bishops and clergy who took the oath of supremacy, and remained in the possessions of their benefices. The people also generally acquiesced, and continued to attend on divine service for several years."*

We unhesitatingly pronounce all that is contained in the two last sentences utterly false, which epithet we apply with still greater emphasis to almost every thing that follows on the subject. Dr. Lingard proves from the statute book of Ireland, that "both the nobility and the people abhorred the change in religion, and that the new statutes were carried into execution in those places only where they *could be enforced at the point of the bayonet.*"† Even the bluff old tyrant, Henry VIII, could not, either by menaces or bribery, induce more than one of the Irish bishops to apostatize—Brown, archbishop of Dublin, and he was an Englishman.‡ Under the "boy-king," Edward VI, this supple courtier induced four other Irish bishops to become as reckless as himself:§ but in both cases, the archbishops of Armagh, Cromer and Dowdal, and the great body of the Irish bishops and clergy remained faithful to the ancient faith. Is it to be believed, that during the intervening reign of the Catholic Queen Mary, the Irish Catholic bishops became more inclined to apostatize?

Mr. Palmer devotes an entire chapter‖ to lengthy sketches of the lives of various Anglican saints and divines. Nicholas Ridley, the martyr, stands at the head of the list. He winds up his tedious account of this man with the following rhapsody.

"Thus died the illustrious martyr—or rather thus did he enter eternal life; and it may be said with truth that never, since the days of the apostles, was there a nobler manifestation of Christian faith and heroism. It was worthy of the brightest days of the primitive church; and not even Polycarp in the amphitheatre of Smyrna, exceeded the glory of Nicholas Ridley."¶

We apprehend that Polycarp never aided in burning fellow Christians for denying the real presence, and afterwards denied it himself, and then burned those who asserted it. We have never read that he either shaped his

* P. 167.
† History of England—Henry VIII—pp. 246, 247.

* P. 167.
† Elizabeth, p. 95. Irish Statutes, 2 Eliz. 1, 2, 3.
‡ Lingard, *sup. cit.*—Henry VIII—p. 246.
§ Ibid.—Edward VI—p. 78.
‖ Chap. xxiii.
¶ P. 179.

religious belief according to the whims of a court, or obtained his bishoprick of Smyrna by bribery and simony; much less that he ever turned traitor to his rightful sovereign and endeavored to stir up a civil war. Nor do we read that he recanted his faith while in prison in order to save his life. Ridley did all this, and for the crime of treason chiefly he suffered death. We suppose, however, that he will do for an Anglican saint, as, since its separation from Rome, the English church has been strangely lacking in this popish commodity of saints!

By the way, why did not Mr. Palmer let us have a sketch of the great patriarch of Anglicanism—a sort of *spiritual* vicar general under Henry VIII, and the ever pliable tool of this founder of the Anglican church—Thomas Cranmer, archbishop of Canterbury? Was this supple courtier too bad to be placed even on the calendar of Protestant saints? Was the Oxford divine frightened by the striking likeness lately drawn of him by the distinguished Protestant writer, Macauley?* He was almost as great a saint as Ridley; in fact, in many respects the former far outstripped the latter!

In this whole matter of Anglican saints, we cannot fail to observe, even in the highly wrought sketches of our author, a sad want of those qualities which, in the Catholic times, invariably marked the true saint—humility of heart and action, mortification, disinterestedness, self-devotion, penitential austerities, such as fasting, long prayers and corporal maceration, and an entire abstraction from the world.

Mr. Palmer himself furnishes us ample materials for making this comparison. Let the reader only peruse his well written sketches of the lives of Saints Francis Xavier, Charles Borromeo, Francis de Sales, and Vincent de Paul,† and compare their lives and conduct as there set forth with the lives and conduct of the Anglican saints alluded to, and he will at once detect which is the genuine, and which the counterfeit article. We wish that our limits permitted us to make the comparison in full; but we must forego this pleasure, and leave the readers of Mr. Palmer's book to make it for themselves.

There is, however, one point on which we must dwell for a few moments, ere we bid final adieu to Mr. Palmer's "Compendiou Ecclesiastical History:" we mean the dowr ward tendency of Protestantism, even of Ar glican Protestantism, as admitted by himsel Catholic writers have often asserted that ir fidelity is of Protestant origin; and we woul ask no better proofs of this assertion tha those afforded by our historian's own avowal on the subject. We will allege a few of hi testimonies bearing on this point. He speak of the practical tendency of Lutheranism a follows:

"In the middle of the following centur (the eighteenth), a spirit of false liberality an skepticism began to infect the Lutheran com munities. The confession of Augsburg, an other formularies of the sixteenth century, t which their ministers had subscribed, los their authority, and an unbounded freedom o opinion on all points was encouraged. Th result was the rise of a party headed by th notorious Semler, who, under the mask o Christianity, explained away all the doctrine of revelation, denied the miracles and othe facts of sacred history, and subverted the gen uineness and authenticity of the Bible. Thi infidelity became dreadfully prevalent amon the Protestants of Germany and Denmark i the course of the last and present centuries the universities were full of it, the minister of religion tainted with it; and the Lutheran faith seems under an eclipse, from whence w fervently pray that it may be delivered."*

The Calvinistic branch of the reformatio did not bear any better fruits. Here is Mr Palmer's testimony on the subject:

"It may be observed in general of the re formed communities in Switzerland, France and the United Provinces, that they have too generally fallen away from the doctrines origi nally believed by them, into the Socinian o Arian heresies."†

One would have thought that at least the hopeful branch of the reformation establishe by parliament and by the bayonet,‡ halter, and stake in England, would not have suffered a similar degeneracy. Let us hear what our historian says on this subject—and surely *he* is an unexceptionable witness.

"In 1717 a controversy arose on occasion of the writings of Hoadley, bishop of Bangor, in which he maintained that it was needless to believe any particular creed, or to be united

* Published in the Catholic Cabinet, December, 1843.
† Chapter xxv.

* Pp. 150, 151. † P. 152.
‡ In Edward's reign, German troops were employed to enforce the reformation, and to crush an extensive insurrection in Devonshire and Norfolk.

any particular church; and that sincerity, or r own persuasion of the correctness of our n opinions (whether well or ill founded), sufficient. These doctrines were evidently culated to subvert the necessity of believing articles of the Christian faith, and to justify classes of schismatics or separatists from church. The convocation deemed these inions so mischievous, that a committee is appointed to select propositions from adley's books, and to procure their censure; t before his trial could take place the convotion was prorogued by an arbitrary exercise the royal authority, and has not been permitl to deliberate since. The temporal governnt, influenced by the schismatics, protected d advanced Hoadley and several persons of nilar principles. In 1766 archdeacon Blackrn, who was supposed to be an Arian, onymously assailed the practice of subscribg the articles; and in 1772, a body of clergy d laymen petitioned parliament to put an d to it; but their request was refused. Many these petitioners were secret disbelievers in me of the Christian doctrines."*

A humiliating avowal truly for an Anglican be compelled to make! At one fell swoop, royal head of the Anglican church swept ray forever the convocation of bishops; and more than a hundred years, this boasted church Catholic" has been voiceless, and a ere dumb slave, doomed to do the bidding of inexorable task master! She has been ell punished for having cast off, in an evil ur for her, the mild and paternal authority Rome. She has, unlike the Israelites of old, ne out of the blooming land of the Catholic radise, and entered again into the dark land Egyptian servitude. She is a hopeless ive, bound hand and foot: she has no life en but that which the capricious whim of r royal master may think proper to breathe to her nostrils! We do not wonder that she beginning to grow weary of her bondage, d to sigh again for her former independence. is in fact to this aspiration after spiritual edom, that we are mainly indebted for the esent Oxford movement. Let us hear what r. Palmer—who ought to know—testifies on is matter.

"The church has been suffering much for a ng time from appointments to its offices made om unworthy motives. The bishopricks d other dignities were† bestowed by the ministers of the crown on men distinguished only by birth or connections. Patronage, in general, was distributed on low and worldly considerations. Theological learning received no encouragement, and active zeal was viewed with jealousy as an approximation to Methodism . . . . The aspect of the times has since contributed to stimulate the activity of the church. The weakness of the temporal government, and the influence which parties hostile to the church have for the last twenty years exercised over it, have taught the church to depend less on the protection of the state than on the divine blessing," &c.*

God grant that the unholy alliance may be forever dissolved, and then we may hope for England's conversion!

It is curious to trace to its proper origin that modern infidelity which lately desolated France, and threatened to ingulph Christianity itself. Nothing is more certain than that it originated in the principles of Protestantism, and first in Protestant countries. Mr. Palmer himself will aid us in proving this position, and in establishing the two following propositions. Firstly, in point of time, infidelity obtained a footing in England and Germany much sooner than it did in France; and secondly, those who subsequently propagated it in France, had imbibed their false principles, and learned the specious sophistry by which they sought to maintain them in England or in Germany—but principally in England.

In support of the first proposition, the truth of which every one who has but glanced at history must admit, we have the authority of Mr. Palmer.

"England had been *already* disgraced by the writings of some unbelievers; but the works of Herbert and Bolingbroke, of Collins and Tindal, had produced little effect on the good sense and religious principles of the English nation."†

We deem the latter assertion of very doubtful authority: it is well known that many of the bishops and clergy themselves, whom our author praises for their able advocacy of Christianity,‡ were tainted with infidel principles. Mr. Palmer himself admits all this, as we have already seen; and we have likewise heard how he speaks of rationalism and infidelity in Germany and other Protestant countries.

The second proposition is no less certain. It was in England, as the associate and boon

* P. 165.
† *Have been* would have been more grammatical, and e same remark should be made as to many words folwing.

* P. 166. † P. 219. ‡ Ibid.

companion of Bolingbroke and other English infidels, that Voltaire conceived his purpose of attempting the destruction of Christianity. This is a very important fact, for which we have Mr. Palmer's testimony.

"After he (Voltaire) had left college, he associated only with persons of infamous morals; and having published some infidel opinions, which gave offence to the ruling powers of France, he retired to England, where he became acquainted with several unbelievers like himself. *Here he formed his resolution to destroy Christianity;* and on his return to Paris in 1730, he made no secret of his design and his hopes."*

Here we perceive that a noxious weed, plucked from the fertile garden of Catholic France, was carefully replanted in England, where it was nurtured to maturity, and whence it was again, in an evil day, transplanted into France. Voltaire employed the very arguments, and used almost the identical language which had been employed with so much effect by the early reformers, for exciting popular indignation against Rome. Let us hear our author.

"Voltaire invited men to forsake their religion by promising them liberty of thought. He declared that 'Nothing was so contemptible and miserable in his eyes as to see one man have recourse to another in matters of faith, or to ask what he ought to believe.' Reason, liberty, and philosophy, were continually in the mouths of Voltaire and D'Alembert."†

It is remarkable that when Voltaire was again under the necessity of leaving France, he found an asylum in Protestant Prussia and Switzerland. There seemed to exist a certain congenial feeling between him and the leaders of the Protestant party. Mr. Palmer bears evidence to the rapid spread of infidel principles among the crowned heads and the higher orders in most Protestant countries of Europe.

"Infidelity now spread rapidly through France and through every part of the continent of Europe; several of the crowned heads were more or less favorable. The empress of Russia, the kings of Prussia, Denmark, Poland [*doubtful*], Sweden, and *all* the princes of Germany, were either admirers of Voltaire, or avowed infidels."‡

Our historian scarcely does justice to the Catholic clergy of France during the revolution; and he lays too much stress on the apostacy of a few among them. Yet he cann help avowing that

"The majority, however, of the Roma clergy throughout Europe retained their faitl and under the most grievous afflictions an persecutions for the name of Christ, evince an increased measure of zeal and piety."*

We doubt very much, whether the Protes ant clergy of the Anglican establishment woul have stood the fiery ordeal half so well. W never yet heard of one among those "rich an dainty folk," who coveted the crown of ma tyrdom, or who was willing to die when h could avoid it; though we have read of man among them, who, with remarkable liberality were willing to bestow upon others that crow which was too thorny for their own delica brows. During the horrors of the Frenc revolution, hundreds and thousands of th French clergy, and religious men and wome laid down their lives for their faith in th midst of the most excruciating tortures; bu we have not yet heard of *one* single Protestar clergyman, who during that whole period su fered for his faith! If there was *one*, histor is wholly silent on the subject. How are w to explain this singular phenomenon, but o the ground that modern infidelity is the daugh ter of Protestantism,—a daughter who, thoug very degenerate, still cherishes a tender feelin for her parent!

We have now completed our very rapid no tice of Mr. Palmer's "Compendious Eccle siastical History." As we have already int mated more than once, we have been com pelled to pass over in silence many thing upon which we had originally intended t animadvert. Our limits have necessarily con fined us to a very brief review of the mor prominent features and assertions of the boo We think we have said enough, however, t enable our readers to form some idea of th Oxfordite's Ecclesiastical History, as well a of the accuracy, learning, and impartiality o his right reverend editor and note-maker.

In conclusion, we must be permitted t offer a few practical suggestions in regard t the qualities necessary for a good church his tory. And we make these suggestions wit some diffidence, and with all due respect t the opinions of those who, we have no doub are much more competent than ourselves t

* Ibid. † P. 220. ‡ P. 221.

* P. 222.

m a correct judgment on the subject. Our ly object is to call attention to a matter ich we deem of great importance to our glish Catholic literature.

We have various church histories in the glish language, written by Catholics of disguished learning; but we are free to avow e opinion, that we have not one which is her free from fault, or which meets the exincies of the times. We speak only of those ith which we have had an opportunity to come acquainted; and we do not intend to inide Döllinger's church history, which we ve not yet seen. Gahan's short compenum and Reeve's more lengthy compilation, e two which are in more general use, are th of them, in our humble opinion, sadly ficient in the characters requisite for a good urch history. They are defective, both in rangement and in matter. Reeve, besides, t being always accurate in his criticism and tements, nor interesting in style and manr, is wanting in method, and, we think, also good taste. Gahan, whose history we pre:, is too compendious; his work is, in fact, tle more than a mere *index rerum*—a catague of facts and dates, generally well sec:ted and accurate, but still wanting in inert and overburdensome to the memory. Dr. se's church history, whatever may be its cellencies or defects, cannot, at least, be said have supplied the deficiencies of its predessors, in the period which it embraces.

We want a church history very different m any of those with which we happen to acquainted in the English language. We ed one which will be neither too long nor short; neither too learned nor too superial. We want one which will be at the me time popular and critical; interesting, its style and arrangement, to the common ader, and yet satisfactory to the learned. In e word, we want one written after the manr of Lingard's England; one that will furh the proper marginal references for every portant statement, that will be accurate in facts, classical in its style, and luminous in arrangement, and will besides abound with learned critical notes on those points which are of most importance.

In regard to the size of the work, we would divide the entire period of ecclesiastical history into six or seven epochs; and we would have an *octavo* volume of the ordinary size for each epoch. For the plan of the work, we would follow, with some exceptions and modifications, the arrangement of Mr. Palmer. *Fas est et ab hoste doceri.* For the materials, we would have the historian to consult, as far as practicable, the original documents themselves. In doing this, the excellent church histories of Natalis Alexander, Cardinal Orsi with the continuation by Becchetti, Henry, Berault Bercastel, and the Annals of Baronius, would be of great advantage; not to mention several other works.

We are thus unreserved in our suggestions, in the hope that some one may be induced to direct his attention to supplying an important *desideratum* in our English Catholic literature. If some one had the talents, the leisure and the inclination to labor in this field, he would confer an immense service on the Catholic community, and would contribute greatly to the removal of a dark cloud of prejudice which hangs over the minds of those who are out of the church.

The man who would undertake this herculean labor, however, should have little else to do, at least for two or three years, and he should devote himself entirely to the undertaking. As it would be his duty to correct the false statements of such writers as Mosheim, Milner, Palmer, Jones, Waddington, *et id genus omne,* he should be fully conversant with all their works, as well as with such others on the subject, as are in more general circulation.

If it be thought that we ask too much, we have only to remark that the importance of the end justifies and requires the employment of the means necessary for its attainment. No one should attempt to write a church history in English, unless he be resolved to undergo patient labor enough to enable him to produce a work *much* better than any of the kind now in circulation. M. J. S.

## HUNT'S MERCHANTS' MAGAZINE ON THE PAPAL STATES.

*Commerce and Manufactures of the Papal States, Rome.* By J. T. Headley of New York: Hunt's Merchants' Magazine, February, 1844.

ROME and the papal territory constitute a theme, on which the pen of almost every traveller in those parts is not less eager to exercise itself, than fertile in description after having entered upon the inviting task. Rome! what nobler subject could present itself to the mind of man! What portion of the inhabited globe is hallowed by so many thrilling associations of the past, is radiant even now with so much glory, or is destined, to judge merely from the light of experience, to maintain so long its character of pre-eminence, as the eternal city! Rich in all the beauty of ancient and modern art; abounding in the treasures of science and literature; and what is more, distinguished chiefly by the magnificence of her religious monuments and the vast operations of her benevolence, Rome offers to the human mind, on every topic of real utility, an unlimited field for contemplation, instruction and delight; it is a garden where the choicest flowers are ever blooming, a mine of intellectual and moral wealth whose resources are inexhaustible. But to comprehend these distinctions which elevate Rome and its immediate dependencies to so high a rank above every other spot on the face of the earth, we must raise our thoughts to considerations of greater importance than mere dollars and cents, and imagine that there are other objects of man's pursuit on earth than the mere gratification of his physical wants. But there are minds so absorbed in the animal and material world, as almost to forget that there is an intellectual and spiritual power to which it is subordinate, and they set up a standard of excellence which tries every thing private and public, both individual and national worth by the narrow views of earthly comforts, riches or enjoyments. Let a man be a successful speculator or opulent merchant; this is a great man according to the ideas of the soci philosophers just alluded to: let a nation b distinguished for its commercial enterprize an the various internal improvements which hav been devised in these latter times; this is a peop far advanced in the superior knowledge an possession of what constitute human wort and happiness.

Such, we have been led to believe, are more o less the principles of the writer who in a la number of Hunt's Merchants' Magazine, unde took to enlighten the American people in relatio to the commerce and manufactures of the pap states. Although he sets out with the declara tion that the topic which he intends to discus is not viewed by him as one "of peculiarl great importance," it is manifest from the cer sorious and lugubrious tone of his observation that he attaches a very great importance to i so much so indeed that he more than onc looks forward to the period when the vener ble monuments of antiquity in Rome will b adorned with the insignia of modern mam mon-worship, and seems to mourn over th uncultivated resources of the papal territory as if nothing short of a full exploration of i mineral and agricultural wealth and a muc more general attention to manufactures, wer capable of saving the country from degradatior It is true that the dominions of the pope ar not remarkable for commercial operations, no is it a matter of surprise that these should b limited under an absolute ecclesiastical govern ment, which must necessarily imbue the pub lic mind with a taste for more spiritual an intellectual pursuits, particularly at Rom where it is well known that the high road t fortune is the study of theology or jurispru dence. The Roman commerce consists prin cipally in mosaics, cameos, gems, pictures statues, and other specimens of the fine arts for which the Italians are pre-eminently cele brated. At Rome the public taste is of so ele vated a character, that, according to the state ment of a modern tourist, "they talk there o

e paintings of Benvenuti and the works of ınova with the seriousness that they talk at ırıs of the opera."* Causes, therefore, paraount to the grosser considerations of a purely aterial industry, will always operate in the ıpal territory among a large proportion of e inhabitants against those "extensive plans," hich characterize the mercantile enterprize of me other countries. And it may justly be ubted whether the subjects of the pope would benefitted by an exchange of the moderate mmerce carried on amongst them, for that l-absorbing trade which is witnessed in other ırts of the world, which awakens a dangerous dor for speculation, and frequently results private misfortune and public distress. The riter in the Merchants' Magazine, after some servations on the papal government, thus onounces upon the fate of the country of hich he speaks:

"Not a thousand ruined forums, and seven nes seven hills, loaded with ruins, can save em or Italy, without the cultivation of a more mmercial spirit. The age (ages?) of art and nquest have both gone by; and the practical ge—the age of spinning-gennies and steamıats—has come. Rome must take down P. Q. R. (senate and people of Rome) from er buildings, and put in their places signıards, with those other more significant ords—cotton-mill, iron manufactory, Ameriın storehouse," &c. &c.

Could the shade of Cicero be summoned in ıe midst of us to read these injunctions of ır political economist, how emphatically ould he repeat, in anticipating the evils that ome is to suffer from her circumscribed comıerce, those memorable words, *O tempora! mores!* in which he lamented in days of yore ver the sad effects of disloyalty and ambition! ı vain has this favored portion of Italy been ways mistress of the world; in vain have her ıildren been always prosperous and happy hen left to the paternal guidance of their soveign; in vain do a thousand people flock to her ates, because she is the nursery of genius and ıe centre of all that is attractive and perfect in rt; in vain is she the wonder of nations, by ıe number and magnificence of her public ıonuments, the prodigious variety of her liteıry and charitable institutions, and by that ıblime character of perpetuity which the reolutions of twenty-five hundred years have not been able to destroy, and which have won for her, by common consent, the glorious appellation of the "eternal city;" despite all this grandeur and elevation, Rome with its dependencies is to sink into oblivion, unless it enlarge its commercial plans and multiply its industrial operations! Dismal and fearful indeed is the prospect; but there is at least a glimmering of hope, there is some slender comfort in the reflection, that as this dire event has not yet come to pass through the limited trade of the papal states, it may never be witnessed. In fact the experience of the past has taught us, that the social happiness of that country would be much more likely to suffer than be promoted by the expansion of its commerce according to the system of the present day. Look at those countries which hold the first rank in point of trade and manufactures, and which cultivate their resources to the fullest extent; England, for instance, the wealthiest nation on the face of the earth. Do her wealth, her commerce, her unlimited industries, advance the peace and happiness of her people? It is just the reverse. The welfare of the masses which should be the chief object of national solicitude, has been constantly on the decline, in proportion to the increased operations of her trade and manufactures. Mr. Carlyle has drawn a graphic picture of the scenes which England exhibits at the present day, and are mainly attributable to that *auri sacra fames* which is the root of all extravagant speculation and immoderate trading. Never was the declaration of the inspired author, "the desire of money is the root of all evils" (1 Tim. vi), more fully and sadly realized than in the present condition of England.

"England," he says, "is full of wealth, of multifarious produce, supply for human want in every kind; yet England is dying of inanition. With unabated bounty the land of England blooms and grows; waving with yellow harvests; thick-studded with workshops, industrial implements, with fifteen millions of workers, understood to be the strongest, the cunningest, and the willingest our earth ever had: these men are here; the work they have done, the fruit they have realized is here abundant, exuberant on every hand of us; and behold some baneful fiat as of enchantment has gone forth, saying, 'Touch it not, ye workers, ye master workers, ye master idlers; none of you

*Rambles in Italy, 1816, 1817, by an American.

can touch it, no man of you shall be the better for it; this is enchanted fruit.' . . . 'We have more riches than any nation ever had before; we have less good of them than any nation ever had before. . . In the midst of plethoric plenty, the people perish; with gold walls and full barns, no man feels himself safe or satisfied."*

Behold here one of the precious fruits of that overweening ardor for the mammon of this world. It is stated that some five millions of individuals in England are barely saved from starvation, while there are fifteen millions of workers in the country, and all the facilities that have ever been invented for accelerating the manufacturing processes. Such is the degree of misery and want among a large proportion of the laborious inhabitants, that thousands implore the favor of being admitted even into the prisons for the sake of finding the necessary pittance for keeping their body and soul together. But the degradation and immorality of the lower classes, arising from the same causes, are almost incredible, and were not the facts which have come to light on this subject exhibited by the most authentic reports, we could scarcely imagine that one portion of civilized society would reduce another to such a state of vice, ignorance, and degradation, for the purposes of filthy lucre.†

But it is not only in England that the deplorable effects of a grasping spirit are witnessed; we have not ourselves escaped the terrific evils which the passions of men must inflict upon society, when not restrained within proper limits. Our country is certainly not deficient in commercial enterprize and industrial establishments; but has all this prevented the cry of suffering and distress from being heard at times, in every portion of the Union? Has it, notwithstanding the extensive provisions of the law for the relief of the poor, rendered unnecessary the devising of innumerable ways and means for the assistance of the indigent classes? Has it afforded ready employment to the thousands among the laboring community who were standing idle? Has it presented a barrier to the extensive frauds which have been practised amongst us, and which have held up our name as a reproach among foreign nations? It may be said that these physical and moral evils, instead of being obviated by the active and eager pursuit of wealth have been produced by it; and what is more they will never be driven from our borders, as long as mammon is an absorbing consideration. When we view on the one hand the frightful results of this materialism in the thoughts and affections of men in some part of the world, and on the other the more spiritual and elevated views which characterize the subjects of the pope, we think there can be no just reason for regretting the limited scale on which the latter conduct their industrial and trading operations; and although, as our writer informs us, the "age of spinning jennies has come," it is to be sincerely hoped for the honor of human nature not less than for the intellectual and moral elevation of Rome itself, that the ruinous spirit of avarice will never taint its hallowed enclosure, and that the Italian capitalist will never abandon that "narrowness of views" which consists merely in being satisfied with a moderate gain and which will always defend him equally against the dangerous consequences of imprudence and cupidity.

At all events, it must not be supposed that the papal government places any undue restrictions upon commerce. This is manifest from the extensive trade and manufactures which are carried on in the dominions of his holiness. The writer in the Merchants' Magazine, mentions himself a variety of useful articles that are manufactured in the papal territory:

"Silks, damasks, and velvets are manufactured at Rome, Bologna, and other places; and at Fossombrone, the duke de Leuchtenburg has erected a steam manufactory. Ribbons and silk stockings are made at Bologna, Forli, Fano, and Pesaro. The manufacture of cotton has progressed slowly. . . . . Hemp and flax are manufactured with greater success than cotton; and the ropes and cordage made in the asylums, public schools, and rope-walks, are of excellent quality, and are exported to the Archipelago. The largest rope-walk I have ever seen, is in the old Roman Forum. Excellent paper is manufactured in the states, to the amount of three millions, six hundred thousand pounds. The best manufactory is at Fabriano, and has been founded ever since the year 1564. Large quantities are exported to the Levant, and some even to the Brazils. The silk veils and crape of Bologna, once celebrated over Europe, are still sent to France. . . . In Viterbo, are vitriol works, yielding annually one hun-

* Carlyle, Past and Present.
† See *Edinburgh Review*, Jan'y, 1844. Amer. edit.

red thousand pounds, one half of which is xported. In Pesaro and Rimini, are sulphur ines, yielding four millions of pounds, a large roportion of which is exported. The salt orks of Corvia-Commachio and Corneto ield annually seventy-six millions of pounds. Vool and wrought silk are exported in large uantities to France and England. A vast umber of oxen are also sent into Tuscany. otash is another article of export."

From this statement of the writer, we have eason to infer that manufactures are not *altoether* banished from the ecclesiastical domains, ut are rather flourishing in certain districts. Iow could the author, in the face of these nuerous facts which he has mentioned, make old to say that the "home consumption of e country is not half supplied?" If this is e case, why are so many articles of manuacture exported to foreign countries? Moreover with this enumeration before our eyes of e prosperous state of industry and comerce in various parts of the papal territory, articularly backed as it is by the observation f the writer, that "manufactures are a little n the gain," have we not the most concluve evidence that, in charging the governent of the Pope with "deadening every enrprise, and rendering even the great resources f the country almost entirely useless, driving othing energetically unless it be its religious ffairs," his pen was too much governed by spirit of prejudice which views every thing onnected with Catholicity, through some ark and distorting medium? That the govrnment does not throw obstacles in the way f enterprize is sufficiently plain from the ery considerable enterprize that is carried on mong its subjects. "Their industry is free, nd their taxes are light," observes the late )r. England,* and the state of the country roves that the people generally avail themelves of these facilities for the purposes of ommerce and agriculture. It is an easy mater, when a writer has formed for himself a alse standard of excellence, to inform his readrs that the "papal states are half a desert;" ut will such an assertion be borne out by the acts which are recorded by various authors, nd which exhibit the Roman territory conributing its full share to the agricultural eauty of Italy? "From Bologna to Loretto," says Eustace, "a distance of one hundred and fifty miles, Italian industry has covered the coast of the Adriatic with rich harvests, and shaded the brows of the Appennines with verdure and foliage." Count Stolberg (vol. i, p. 459) and Smith (vol. ii, p. 310) are equally explicit upon the subject, and represent the eastern provinces of the papal territory to be in a high state of cultivation.

Our writer has committed a very gross mistake in asserting that only one-third of the papal states is cultivated. Almost all the arable land in the country is tilled to the best advantage. Perhaps a third of the territory, embracing the mountainous district which crosses it in the middle, and the *maremma* stretching along the western shore, is almost wholly uncultivable; but even this is turned to the best account. The portion of the marshes that has been drained, "is covered," says the Encyclopedia Brittanica, "with a beautiful turf, and yields magnificent crops of wheat, maize, hemp and legumes. Such is the richness of this virgin soil, that many fallows are necessary to clear off the weeds, which grow with extraordinary luxuriance."*

Speaking of the farmer who rents the maremma lands from the large proprietaries, the same author remarks: "He has a lease for —— years and pays eighteen francs the French acre. . . . The land which is not susceptible of tillage is not estimated in the rent, although from it the farmer often makes his greatest profit, as the woods and marshes feed the horned cattle, pigs and buffaloes. A farm which M. Chateauvieux visited, consisted of six thousand acres of arable land, with an equal portion not fit for the plough. For this he paid twenty-two thousand piastres (dollars). . . . . The portion of six thousand arable acres was divided into nine parts, one of which was annually under crop, one fallow, and seven in grass. The land which was not arable fed seven hundred cows and two thousand pigs. About one-tenth of these, however, belonged to the shepherds, and constituted the pay they received. The farm cleared annually five thousand piastres, or twelve hundred pounds, besides five per cent. on the capital vested in the flocks. From this it appears that the campagna of Rome, how desolate soever in appearance, is not entirely unproductive."†

* Ceremonies of Holy Week.

* Supplem. Art.—*Italy.* † Ibid.

So much for the most unproductive parts of the Roman states. Early in the spring, the *campagna*, or the district about Rome, is a splendid pastoral country, and even according to the writer in the Merchants' Magazine, half a million of sheep are seen on the plains in the winter. Does not all this enter into the pursuits of agriculture? We learn from the Encyclopedia cited above, that in the regions of the Appennines, the *terrace* system, so common in Tuscany, is frequently employed to gain ground; and in fact such is the desire to make all the land available, that mountainous and stony districts in the Roman states are covered with the productive olive. The whole country embraces about eighteen thousand square miles, with a population of two millions, seven hundred and thirty-two thousand, seven hundred and thirty-six,—being one hundred and fifty-one to the square mile, whereas Tuscany has only one hundred and thirty-nine. It appears, then, from these statistics that the papal territory is more populous even than England or France, in proportion to the extent of country. Now all its inhabitants live from the soil; they export wine, oil, and other produce, while their imports, if any, are very inconsiderable. How could they subsist, if only one-third of the land were under cultivation?

The writer whose strictures upon the commerce and manufactures of the pope's dominions we have found objectionable, has not omitted to speak of what he considers an obstacle to the success of agricultural labor. His views appear to us altogether one-sided. We do not pretend to any extensive or practical knowledge of this very important branch of industry, nor are we unwilling to admit that in certain portions of Italy it is not carried to the same extent as in some other countries; but are we to conclude that the art of agriculture is unsuccessful because it is not promoted every where to the same extent, or by the use of the same implements? Is there reason to assert that the *mezzaria* system,* which, according to our author, is found to be a profitable business in Tuscany, is not followed by the same results in the territory of the church Does not the testimony of the authors alread quoted, suffice to convince any reasonabl man, that the mezzaria system has *not* a ruin ous action in the papal states, as the writer i Hunt's Magazine would have us believe From the contrast between its profitable ope ration in Tuscany and its results in the terri tory of the pope, he concludes that it must b combined with some other very noxious in fluence, to produce the low state of agricultu ral industry which he supposes to prevail i the latter country. But this hypothesis of th writer, as well as the cause which he *presumes* in order to account for it, is amply refuted b the fact of the very flourishing condition o the arable lands, in certain portions of the pa pal territory. The Encyclopedia Brittanica i an unimpeachable authority on this subject and for this reason we shall again refer to i Speaking of Italian landlords generally, afte having said that their number is very great, i adds: "their estates are every where let t the peasantry, on condition of paying half th produce to the landlord;" and he cites Cha teauvieux, 344, and Young, 11. The condi tion of the Roman tenants is much the sam as that of the Tuscan, where "land is let t the peasantry at half produce. The proprie tor pays all taxes except the capitation tax and generally furnishes the live stock, and re pairs the houses. Leases are not usual, bu the peasantry lose nothing by that circum stance. The right to the farm generally de scends from father to son, the landlord hardl ever removing them." How different fron this is the policy of landlords in England and Ireland! At least in Italy the poor tenants are not driven out to starve. They are very happy, and Young speaks of the circumstance in the following truly John Bull strain:

"The division of the land among the tenantry leads them to grasp at the least prospect of maintenance for a family; and population goes on with unlimited force, in consequence of the ignorance (!!), the little frugality, and the absence of artificial wants among the people."*

The Italian peasantry are mostly farmers, and generally have plenty of bread, wine, cheese, fish, &c. They are as well off as the

* The mezzaria system consists in letting the farm upon shares. The landlord furnishes the capital, the tenant all the agricultural implements and labor. The seed is paid for jointly, and then the entire gross produce is divided equally.—*Merchants' Magazine.*

* Encyclop. Brit. *ibid.*

ıme class in France, and far more so than ıe Protestant-ridden peasantry in Ireland. 'he largest landed proprietor in the papal tates, perhaps in Italy, is the Duke Borghese, 'ho is said to be the owner of one hundred ɔwnships. He is universally beloved by his ɜnants, because he treats them with very reat indulgence and liberality,—a fact notoious to all who are acquainted with Italy. 'he other great Roman landlords, not much ɜehind him, are Barberini, Torlonia, Dori, cc., the first of whom is in the habit of chargng the poorer people for house-rent in his owns, only a little poultry annually. From ıll this we are authorized to conclude that the nezzaria system in the papal territory, is ıampered by no obstacles that prevent its ıccessful operation, or oppose the happiness of the people. There may be instances, inleed, in which the laboring classes suffer from he mismanagement of the rich; but this evil exists in all countries, and is witnessed paricularly when the extravagant speculations of ɔvertraders and manufacturers withhold employment from the operatives, and lead to public distress.

The writer in *Hunt's Magazine* has devoted a large space to the description of the *maremma* district in the Roman states, and the unwary reader might infer from his remarks that the imperfect cultivation of these lands is owing to a want of policy on the part of the government, or to the indolence of the people. This is not the fact. The maremma country extends from the frontiers of Tuscany to the Neapolitan borders, and from the foot of the mountains to the sea, and is all more or less unhealthy. Within these limits are the Pontine marshes, occupying an area of about thirty miles in length along the coast, and about eight in breadth, and formed by different streams which issue from the neighboring mountains, and have not a sufficient declivity to prevent their waters from stagnating in the surrounding plains. Several ancient writers attest the existence of these evils at a very remote period,* and it is well for the pope and for Catholics in general, observes Eustace, that they can produce this testimony; for without it, the marshes of the Roman campagna would no doubt be attributed by certain writers to the influence of the papal administration. As it is, it has not escaped censure: "the blame of the unsuccessful attempts at drainage, is always thrown upon it by travellers," as Mr. Laing tells us, who at the same time ably vindicates it from the unjust charge.

"The government of the pope, like all governments, good or bad, must put up with more than its own fair share of blame for all that does not succeed; but the popes in reality have not been so very inert in attempting to recover this land. Martin V, in the beginning of the 15th century, constructed a drain, the Rio Martino, on such a scale that it has been sometimes ascribed to the ancient Romans: his death, in 1441, interrupted this work, but in each succeeding century, in almost each pontificate, considerable efforts at draining have been made."*

Mr. Laing proceeds to show that the difficulties in the way of recovering this portion of the papal territory, are owing to the natural position of the land, and are insurmountable. Whether permanent success could ever be the result of an attempt to effect such an object, is very doubtful. At all events it is certain that the measures which Pius VI adopted for this purpose, were on the most enlarged scale and were executed with unabated vigor for the space of ten years. The work was commenced in 1778; no labor or expense was spared to bring it to a happy termination, and an immense tract of country was delivered from its stagnant pools. Thus did the Roman pontiff accomplish what had baffled the enterprise of the ancient emperors with all their vast resources, and it is probable that the advantages of this useful work, one of the most difficult ever executed, would still be enjoyed had not the troubles of the French invasion thrown insuperable obstacles in the way. This fact shows also that the papal government can act energetically in civil as well as in religious matters.† In former times, it appears this

* See London Foreign Quarterly, April, 1833. Strabo designates Ardea, Seba, Auxus, and Circeii, as unhealthy districts. Cicero complains of the fevers that afflicted the plains of Rome, and Livy speaks of the Roman soldiers encamped on the pestilential barren grounds outside of the town.

* Notes of a Traveller.

† Mr. Eustace (Classical Tour, vol. ii, p. 298), seems to suppose that the principal fault of this last attempt at drainage was in the subsequent distribution of the lands; but we think it more likely that the government, after having expended such a vast amount of labor and money upon the work, disposed of the recovered tract to the best

sickly district was more inhabited than at the present day, though the difference is not so remarkable as it is sometimes asserted. Laing thus alludes to it in the work already quoted.

"True it is, these tracts are studded thickly with shapeless masses of ruined habitations, which show that the maremma at least, if not the marsh itself, has been inhabited densely in the time of the Romans. But the agricultural population of the ancient Roman territory were slaves, working in chains under a few freemen as slave drivers or factors, and were in reality in no higher condition than the oxen, or husbandry horses of the present day. The waste of human life in this class was regarded only as a matter of profit and loss. If a farm had to be stocked with slaves, the losses by fever or malaria was a matter of no more importance than the tear and wear of horses and cattle in any of our agricultural undertakings—a deduction merely from the gross value of the crops, to be allowed for in the calculation. The aqueducts, towns, arches, ruins, great and small, thickly sprinkled over this waste and uninhabited maremma, indicates no greater salubrity of the air in former days, but only a greater disregard of human life, nor perhaps any great resident free population."

There is another topic which has furnished our writer with an occasion of unfair statement, and deserves to be noticed. From the language which he uses, it might be supposed that a very large proportion of the inhabitants in the papal territory are reduced to the very lowest state of beggary and destitution, and are remarkable for the uncleanliness that prevails among them; he even undertakes to jest at the expense of the pauper, and indulges in a strain which might easily be taken as an indication, either of a very narrow-minded prejudice, or of that heartlessness with which the rich man once viewed the piteous condition of Lazarus. It would have been a source of instruction for the writer if instead of yielding to the impulses of such a feeling, whether real or apparent, he had asked himself whether the indigent population in the Roman states exceeded in reality the number of paupers in most other countries, for instance, in England, Scotland, France and even the United States? He might also have found a much more useful subject for the exercise of his descriptive powers in the exhibition of that magnificent and unparalleled charity which is exhibited in the capital of the Christian world in behalf of suffering humanity. But here, as elsewhere, he has followed in the track of that numerous race of tourists who seldom allow themselves to see one inch beyond their own standard. If a few boys run after the coach in which they travel or half a dozen paupers are seen at the entrance of a public building, they are immediately impressed with the idea that the country is "overcrowded with beggars." To reason in this way, however, is far from reasoning justly. It would indeed be natural enough that, in most parts of Italy where the law does not confine the mendicant class within the precincts of an alms-house or a work-house, there should be a greater number of vagrants in the streets than in other countries where the poor are almost entirely dependent on the provisions of government. This circumstance, however, does not increase the aggregate number of paupers, nor does it produce inconveniences which are not witnessed almost to the same extent in places where a different policy is pursued. A late writer on Italy assures us that "the beggars are few. This might be expected from the number of charitable institutions elsewhere noticed. Travellers have misrepresented these countries much, at least, I can answer for Genoa and Rome. They are to be found principally at the doors of the great churches on great festivals. Perhaps, as these are the chief attractions for travellers, they have formed their ideas from those they have found in these places. Begging in some Italian cities is forbidden."*

It should be observed, moreover, that even the moderate quantum of pauperism existing in Rome ought not to be considered as the immediate product of that city. In consequence of the innumerable and unbounded charities that are dispensed from this centre of Catholicity, vast numbers flock to it for relief from different parts of Italy, and even from other countries. Besides the diverse institutions for the assuaging of every form of human suffer-

advantage that existing circumstances allowed. Moreover it is certain, as Feller observes, *Dict. Histor.* Art. Pie VI, that it was contemplated to build on the spot an extensive city, the plan of which had already been adopted. The design, however, was frustrated by the supervening revolution.

* Correspondent of the New England Reporter, 1844.

g and infirmity, there are many others which ave for their object the assistance of poor idows and laborers and all such as require d, in order to pursue their respective occupa- ons and procure an honest livelihood. Most these admirable charities have been founded the munificence of private individuals among e clergy and laity, upon whom with the eople at large has devolved the task of sup- lying the wants of the poor; and such is the pirit of benevolence pervading the public ind, that the necessities of the indigent asses are promptly and cheerfully relieved, nd while an opportunity is thus afforded of ractising one of the primary duties of Chris- an morality, they who are the objects of arity are made contented with their lot, and xhibit an elevation of sentiment which has equently been the admiration of travellers.

The splendid establishments at Rome, to hich we have just alluded, for the relief of uman distress, with the other wonders that aracterize it in a religious, literary and ar- stic point of view, furnish a complete refuta- on of the following remark of our writer, hich closes his article. In drawing a con- ast between the rising prosperity of America nd the present state of Rome, he says:

"The mighty empire has become a desolate rovince, while the wilderness has become reater than an empire. Rome, the mistress f the world, rules now a territory less than e state of New York. The eagle that soared ver the imperial city, has left it and her bat- ing armies, and now sails with our com- erce. Men flock to her to see *fading* glory— our shores to behold rising glory. Not erely the 'schoolmaster,' but the *merchant* abroad, laying his hand on objects and laces the poet and scholar have long con- idered holy. Institutions and structures, hon- red by time and great names, are no longer acred to him. The scholar may complain nd the enthusiast weep—it matters not. The pirit and the power are abroad, and there is o resisting either. The old Roman forum is urned into a rope-walk, to make ropes and cor- age for commerce, and the Theatridium of he baths of Diocletian, is converted into a cot- on-mill. We should not wonder to see yet ver the coliseum, in large capitals, 'American torehouse,' and on Adrian's tomb that stands y the Tiber, 'Storage and Forwarding-house.' Rome will have other mercanti besides mer- anti di Campagna, and the sound of enginery nd the noise of commerce be heard in the alace of the Cæsars."

We shall not stop to expose the seeming contradiction between the spirit of enterprize which is here stated to have arisen among the Roman traders, and the almost perfect stagnation of affairs which would be gathered from previous remarks of the writer; our object in quoting the above paragraph is merely to notice the strange infatuation which will sometimes seize upon the mind, and blind it against the perception of the most obvious things. But one idea seems to have been entertained by the contributor to the *Merchants' Magazine*, the notion that no real greatness, no true glory can exist in the absence of a commercial spirit and enterprize which engross the whole energies of a people. But is this the case? Is it true that mankind, either individually or collectively, have no higher objects to engage their attention than are presented by the material world around them? Have we not an intellect to cultivate and to adorn with knowledge; a heart to regulate and imbue with the benign influences of virtue; a soul created to the image and likeness of the Deity, and whose destiny is to serve him in this world by the constant observance of his commandments, and to receive in the next the bright reward of her fidelity? It is true we have a body also whose wants are not to be neglected; but it is certain that they are merely secondary considerations in the scale of human excellence, still more in the great economy of Christian life; so much so indeed that we should not hesitate to sacrifice them altogether, if it were necessary to secure the eternal interests of the soul. These form the primary objects to which man should direct his thoughts and affections; the intellectual, moral and religious culture of his being is the foundation of his true greatness; all things else are subordinate; and if this is the case in regard to individuals, it is also true with respect to communities. The more they are characterized by those objects, institutions or pursuits which contribute to the spiritual and intellectual improvement of man, the more of true glory may they justly be said to possess. For this very reason also do thousands from every quarter of the world flock to Rome, not to see *fading* glory, but to contemplate and be enraptured with those countless wonders that are exhibited in the eternal city, and which have always made her a surpassing object of admiration among men. We might fill a volume with quotations from Protestant authors,

in support of what we have asserted, but we are compelled to be brief. A correspondent of the *Christian Watchman*, writing from Italy, has lately expressed the following sentiments:

"But I could not easily tell you those first feelings awakened within me, nor perhaps give a clear account of the several next succeeding days. They passed away more like the glad visions of a dream, than the sober passages of waking life. It is as if a new life begins within you in seeing for the first time a city, of which you have seen, and read, and heard so much from the earliest periods of your recollection, and which has been inseparably associated with your whole education. An utter stranger in a foreign city, you are yet in a city you have known long and well; nothing of all that is around you is really strange. You see with your own eyes the scenes that have been familiar to your thoughts and feelings, and cherished with sentiments of reverence and affection, in the midst of which your spirit was nurtured, and gathered its early strength, and whence have come the richest and most valuable elements of your intellectual culture. Goethe was wont to speak of the day of his entrance into Rome as a second birth-day, and his residence in it as the period of his education. Certainly in the life of any man, no event can be more fruitful in intellectual influence. There is indeed but one Rome in the world; but one place around which cluster such an assemblage of great objects, a place so rich in historical interest, in treasures of art and learning, in all that is grand, and beautiful, and valuable, that most intimately affects the life and being of man. It is a great school of study and high cultivation, for all who come with open eyes and earnest mind. The man of humblest capacity gets quickened and strengthened to somewhat of high effort and attainment, and no intellect so great and cultivated that finds not here enough to learn."

In the same strain of impartial testimony has Mariana Starke observed, that

"Reduced as this ancient mistress of the world now is, in size and population; reduced too, as her papal throne has been, in wealth and power, still the matchless frescoes of Raphael, Buonaroti, Danielo da Volterra, Giulio, Romano, Annibalo, Caracci, Guido, Domenichino, Guereino, &c., are unalienably hers; still the master-pieces of Grecian sculpture adorn her museums, still her stately palaces, noble churches, beautiful fountains, gigantic columns, stupendous obelisks, and peerless coliseum, entitle her to be called the most magnificent city of Europe, and the unrivalled mistress of the arts!"*

Is it a fading glory that places Rome on this proud eminence? And when in connection with these enviable qualities, which led the poet to exclaim,

"Mother of arts! as once of arms; thy hand
Was then our guardian, and is still our guide,"

we consider her elevated position in a literary point of view, her unrivalled charities, the unceasing as well as extraordinary influence she has ever exerted in promoting the great cause of civilization, and above all that undiminished honor and singular glory which has devolved upon her as the metropolis of Christendom, have we any reason to draw an unfavorable contrast between the present and the ancient condition of Rome, or between the glory that distinguishes her, and that of other modern cities? Where is the city that can boast, like Rome, of her two universities and forty colleges and academies? What other can exhibit her eleven public libraries? What other, of the same extent and population, can equal her three hundred and seventy-two elementary schools for the gratuitous instruction of youth in the rudiments of knowlege? Where else do we behold a phenomenon of charity like that exhibited at Rome, where there are upwards of forty different hospices and other institutions for the relief of every species of human suffering?† Whence but from Rome also was the light of the Gospel diffused over

* Starke's Guide through Italy, 8vo, p. 125. Rome contains thirty basilicæ (churches of peculiar distinction), two hundred other churches, one hundred and fifty chapels, like churches, fifty remarkable palaces, sixty ancient temples, twenty villas, sixteen triumphal arches, thirteen obelisks from Egypt, a great number of museums filled with statuary, and a still greater number of galleries, stored with the productions of the most celebrated painters. To imagine the combination of the grand and beautiful which is here exhibited, would be impossible. Chattard informs us that his description of the Vatican, in three octavo volumes, cost him sixteen years' labor.

† We believe that the author of the article in the *Merchants' Magazine*, is publishing a series of letters on Italy and the Italians. We hope that they will be characterized by that spirit of justice and impartiality which will present the lights as well as the shades of the picture, and not withhold from public admiration those characteristics of Italy which far outweigh in the balance its objectionable features.

e nations of Europe? Whence came the enign influence that tamed the barbarous ibes which threatened the destruction of vilization? And what portion of the habible globe can rival the spiritual honors, the clesiastical pre-eminence of the eternal city? he no longer rules nations with a rod of ower, but her sway is that of justice and eace, embracing people of every clime and every tongue, forming the central point and e preservative principle of a church that has ndured since the age of the apostles, and is estined to live and to flourish to the conummation of time. "When her carnal emire," says Archdeacon Hare, "had been ripped off from her, she came forth as the ueen of a spiritual empire;" an empire which not all the persecutions of pagan impiety, nor all the assaults of barbarian fury, nor the countless and formidable attempts of error in every shape, have been able to overthrow; an empire which is not more wonderful and glorious by its duration, than by its admirable success in the accomplishment of its sublime destiny, to preserve in its original purity and integrity the sacred deposit of revelation, and to prepare mankind for the consummation of their felicity in the eternal kingdom of Jesus Christ. St. Prosper, in the fifth century, did not exaggerate the high prerogatives of the Roman metropolis, when he said:

> "Sedes Roma Petri, quæ pastoralis honoris
> Facta caput mundo, quicquid non possidet armis,
> Religione tenet."

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# IEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

## FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 248.

WHATEVER hopes of reconciliation with Great Britain had been entertained in Maryland prior to the declaration of independence, they were extinguished by that important measure, which was received with joy and great unanimity. The devotion to the common cause witnessed by the efficient services of her sons in many a gallant field made he name of the *Maryland line* conspicuous on the roll of fame.

Throughout the revolutionary war, the Rev. Mr. Carroll continued his labors as a missionary priest, attending the congregations at Rock Creek, and at Aquia in Virginia. His prayers were offered for the success of that struggle on which the happiness of America depended, and he watched its progress with intense interest, but with a firm reliance that the blessing of heaven would crown the patriotic exertions of his countrymen with success, and give liberty, peace, and happiness to his country. He expressed his sentiments freely in favor of the justice of the cause; and in his letters to some of his English correspondents who denounced the measures of this country as unjust and impolitic, he vindicates the policy of the government, and the character of the leading actors of the revolution with the spirit of a true patriot.

In a letter of the 26th of September, 1783, addressed to one of the members of the late Society of Jesus who had been his companion in the college at Bruges at the time of the suppression of that institution, he uses the following language:

"I have often thought that an application to the emperor, and true statement of our treatment, at Bruges, &c., would procure an allowance, at least equal to the robbery committed on us: and I am glad that you had an audience and forwarded the memorial you mention. If the emperor is desirous of establishing indeed the character of justice and impartial administration, which he so much affects, he cannot refuse a demand so undeniably just. But perhaps his pretensions to the character of justice, affability, watchfulness over his ministers, &c., is only a cloak to cover his other designs against the rights of episcopacy and spiritual jurisdiction, and in-

deed of riveting still faster and faster on his subjects the chains of despotism: for I cannot help thinking that every prince, who strives so much to concentre all power in himself; to destroy every other exercise of authority, however respectable and ancient; to render the condition of his subjects precarious by obliging many to relinquish the state they were engaged in under the sanction of all the laws, sacred and civil; I say that I cannot help thinking that every such prince is in his disposition a despotical tyrant. I cannot, therefore, abstracting from religious considerations, come into the fashionable language of extolling the emperor as a model of princes."

"You tell me that you perceived, that in my last I was afraid of entering into politics; but that you will force me into the subject. Indeed, my dear Charles, I had no such fears about me. I have the happiness to live under a government very different from that I have been just talking of (the Austrian); and I have never had any cause to fear speaking my sentiments with the utmost freedom. But when I was writing to you, I had so many other subjects nearer to my heart to talk of, that I suppose I left them to the public papers. You have adopted the language of some of the prints on your side the water, by representing us under imperious leaders, and the trammels of France; but alas! our imperious leaders, by whom I suppose you mean the congress, were at all times amenable to our popular assemblies, elected by them every year, often turned out of their seats, and so little envied, that as their expenses were often unavoidably greater than their profits, it has at all times been a difficult matter to get men disinterested and patriotic enough to accept the charge; and as to the trammels of France, we certainly never have worn her chains, but have treated with her as equals, have experienced from her the greatest magnanimity and moderation, and have repaid it with an honorable fidelity to our engagements. By both of us proceeding on these principles, the war has been brought to an issue, with which, if you are pleased, all is well, for we are certainly satisfied."

Replying to some severe remarks of his English correspondent against the American leaders and allies, he says:

"If your other kind letters never came to hand, you have only to blame the unsleepin avidity of your own cruisers, whom I shoul call pirates were I inclined to follow your ex ample of abusing the political measures c our adversaries. For, since the object of th war, on your side, the right of parliamentar taxation, is now confessedly, and by ever moderate man on both continents acknow ledged to have been unjust, surely every mea sure to attain that object must have likewis been unjust; and consequently your cruiser with all their commissions were nothing mor than pirates. Thus much to retaliate for you stroke at our *faithless leaders* and *faithless allies* after which we will be done with politics."

He had participated in the feelings of grati tude entertained by the people of America to wards Lord Chatham for his course in th British parliament at the commencement o the disputes between Great Britain and he colonies, and having been informed by hi correspondent of the rising greatness of th younger Pitt, expressed his satisfaction at it i a letter containing his indignant remarks upo the policy of England, and the illiberal ton of her writers on American affairs.

"I sincerely rejoice, that the son of my favorite, the late Lord Chatham, conducts himself with such ability and integrity. You did not expect so much, perhaps, from an American; and indeed, we should be excusable (i not as Christians, at least politically), for no bearing you much good will, in return for al the lies and misrepresentations which many of your soured and indignant countrymen are every day coining about us. You have certainly cramped our trade by some regulations not merely selfish but revengeful. Your merchants will find that without warfare we have immense resources, and the means of redress in our power; as soon as the establishment of our new federal government will allow these means to be called forth."

Whilst discharging the laborious duties of a missionary, in perfect harmony with the other Catholic clergy of Maryland, all of whom, like himself, had been members of the Society of Jesus, he did not participate with them in the use of the property, or the enjoyment of any portion of the revenue which had been derived from that society. This was owing to the decision of the Rev. Mr. Lewis, who had been superior of the Jesuits in this

untry, at the time of the suppression of their der in 1773,* and being also vicar general of e Catholic bishop of London, retained in is latter character the authority of superior er all the Catholic clergy in the United ates. His former brethren of the society ntinuing to regard him as their superior in e same manner as during the existence of eir body, acknowledged in him the authority apply the revenues of the common property the superior had always done before. Alough they were no longer bound by the vow obedience to the superior, Mr. Lewis expected e acknowledgment of his authority to assign the late members such stations as he thought oper. Rev. Mr. Carroll having located himlf at Rock creek, and being unwilling to be parated from his venerable parent, then upards of seventy years of age, was held by r. Lewis not to be entitled to any salary or nolument from the means of the former soety. By the violent suppression of their esblishment at Bruges, the Jesuits there, of hom Mr. Carroll was one, had been deived not only of all the property belonging the society, but also of the small personal fects, even to the books, of which they were dividually possessed. Having no property America, and his mother's circumstances ing but moderate, Mr. Carroll's acquiescence the decision of Mr. Lewis did honor to his ial piety; and by surrendering his share of e income from property in Maryland, held trust for the benefit of the clergy, he thus rly exemplified that disinterestedness which rmed a striking trait in his character, throughut his long and useful life. In a letter writn in 1779, to one of his former brethren of e society in the English province, he thus lmly alludes to the subject:

"No such division of property has yet taken lace here as you mention in England; on the ontrary, every thing has been conducted as eretofore. I think the English plan has too uch of the *frigidum illud verbum.* I think e unfortunate inhabitants of the foreign ouses are doomed to be the outcasts of every ociety. Robbed and plundered at Bruges, smissed without any consideration, or repaation, excluded from a share in England, we ust try if heaven will not make us amends hereafter for all our losses here. As you are shut out from a share in England, so am I here. I have care of a very large congregation, have often to ride twenty-five or thirty miles to the sick: besides which I go once a month between fifty and sixty miles to another congregation in Virginia; yet because I live with my mother, for whose sake alone I sacrificed the very best place in England, and told Mr. Lewis that I did not choose to be subject to be removed from place to place, now that we had no longer the vow of obedience to entitle us to the merit of it, he does not choose to bear any part of my expenses. I do not mention this by way of complaint, as I am perfectly easy at present," &c.

Accustomed for many years to the use of noble libraries with which the Jesuits' establishments in Europe were enriched, one of the great privations of his secluded residence at Rock creek was the want of books. Having been deprived of his own at Bruges, his collection was limited to the few works he had been able to procure in England. In one of his walks in London, he became possessed, at a store of second-hand books, of an ancient copy of the Bible which had been the companion of the celebrated Sir Walter Raleigh during his long imprisonment, and which contained upon a blank leaf the original copy of verses written by the illustrious captive the night before his execution.* This precious autograph is now in the rich collection of Robert Gilmor, Esq., of Baltimore.

His agreeable manners and instructive conversation made the Rev. Mr. Carroll a favorite in the limited society of his neighborhood, and imparted great attraction to the social circle of his mother's house. While his exemplary life won the admiration of all who knew him, his respect for freedom of opinion in others, excluded contentious controversy from the private circle, and made him the agreeable companion and sincere friend of men of every shade of religious opinion. Exact in his private devotional exercises, assiduous in the performance of his ministerial duties, and di-

* It was erroneously stated in a former number that ev. Mr. Hunter was superior.

* "Even such is time which takes in trust
Our youth, our joys, and all we have,
And pays us nought but age and dust,
Which in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days:
And from which grave, and earth, and dust,
The Lord shall raise me up I trust."

recting and regulating the concerns of his mother's property, he still found time to devote to the enlargement of his stock of information, not only by the perusal of the useful publications of the day, but also by reviewing such learned writings of former times, as were within his reach. He was well versed in the Hebrew and Greek languages, wrote Latin with remarkable purity and elegance, and in addition to the most critical knowledge of his own, read and spoke the French and Italian languages with facility and taste.

Among his friends and companions in Europe he had numbered men of high rank in society, and some of the most accomplished scholars of the age. Warm in his friendships and deeply interested in the career of his former brethren, Rev. Mr. Carroll kept up a correspondence with many of these in Europe who had been the companions of his youthful studies, and his co-laborers in the service of religion and learning during his riper years. From these correspondents he received valuable information of the progress of public events in Europe, and of the fate of the members of his beloved society. The war of the revolution diminished the facilities for this agreeable intercourse, so that he had no letters from the commencement of the war until 1779; but in the latter years of that stormy period he had the happiness to receive letters—and he never failed to avail himself of an opportunity for writing to Europe. Among his most frequent correspondents were distinguished members of the English province of the Society of Jesus, whose letters from Rome, England, France, and Flanders, while imparting valuable information, and conveying sentiments of the highest respect and affection for Mr. Carroll, were edifying evidences of the spirit of religion and submission to the divine will, and firm reliance on God which animated the virtuous authors.

One of his most constant correspondents was Rev. Charles Plowden, between whom and Dr. Carroll an early acquaintance had commenced in Flanders, both as students and professors. In Italy they were again united in the famous college of the society at Bologna, and were sufferers together at Bruges, when the Jesuits' establishment there was suppressed. His many important services to the Catholic church in Maryland, of which he was a benefactor, no less than his close intimacy and important and interesting correspondence for fort years, seem to make some further notice o this most cherished friend of Dr. Carroll ap propriate to these memoirs.

Charles Plowden, a member of a famil fruitful in religious of both sexes, was born a Plowden Hall, Salop, England, in 1743. Afte completing his collegiate course he joined th Society of Jesus at an early age, began th study of divinity at Liege, and was soon afte ordered to Rome with the charge of a pupil Sir Thomas Gage. He finished his theologi cal studies at Bologna, and returned to Rome where he was ordained priest in 1770. Calle to the office of minister of the new college a Bruges, he was there until September, 1773 when, on the suppression of the society an the destruction of the college, he was, "b the mean suspicion and wanton despotism o the Austrian government,"* subjected to per sonal imprisonment for eight months. Soo after which the prince of Liege restored th house in that city to the members of the lat society, and under the name of "*The Acad emy,*" it served as a place of education for th English Catholic gentry, as well as a semi nary for ecclesiastics. Here Mr. Plowde discharged the duty of spiritual prefect wit superior ability. Subsequently he travelle on the continent, where he formed and re newed acquaintance with many leading cha racters in church and state. In 1784 he be came tutor to Mr. Thomas Weld's sons, a Lulworth castle, at which place he remaine until the reunion of his brethren at Stony hurst, in 1794; where, after devoting his grea abilities, for several years, to the training o those under his charge to the true spirit an practices of their venerable society, he wa declared provincial of his English brethren on the 8th of September, 1817, which offic he filled until his death, three years later.

The following spirited sketch of this distin guished man, in the latter years of his life, i from the pen of the celebrated Irish orator, Mr Shiel—himself a former student of Stonyhurst

"Father Plowden was a perfect Jesuit o the old school; his mind was stored wit classical knowledge: his manners were highl polished; he had great eloquence, which wa

* Oliver, p. 152.

lternately vehement aud persuasive, as the ccasion put his talents into requisition; and vith his various accomplishments he comined the loftiest enthusiasm for the advanceıent of religion, and an utter immolation of imself to the glory of the order of which he vas unquestionably a great ornament. Though reatly advanced in years, he stood erect and ıll, with all the evidences of strong and inxtinguishable vitality about him. His cheek, hough worn, had the hues of health upon it; nd though his head was bald, the vivacity of is eyes that shot their light from beneath their road and shaggy brows, exhibited a mind vhose faculties it did not seem to be in the ower of time to impair. His powers as a reacher were of a very high class. Students t a public school listen to religious instrucion as if it were only a part of the mere rouine of their ordinary occupations. When, owever, Mr. Plowden ascended the pulpit, very eye and every ear was fixed in attenion! His command of lofty diction; his zealus and forcible delivery; the noble port which ıe assumed as the herald of intelligence from ıeaven, and more than anything else the prouound conviction which he manifestly enterained of the truth of the doctrines which he nterpreted, and the strenuousness of his aduration in calling men's hearts to God, gave ıim every title to be considered an orator of he first class. Certainly the belief that he vas altogether devoted to the welfare of those vhom Providence had, in his opinion, asigned to his tutelage, greatly enhanced the mpressiveness of his exhortations. He was ooked upon as a model of exalted virtue. It vas not to the college of Stonyhurst that he onfined his labors; he was also busy in the onversion of the population in the vicinity. t not unfrequently happened that he was inormed, in the midst of a winter's night, that ome person at a considerable distance from he college was on the point of death, and tood in need of his spiritual aid. The old nan, who did not seem to know what hardhip was, would leap from his hard bed, and aaving hurried on his clothes, he would go orth with a lantern, attended by a lay-brother of the order, and making his way over the ens and morasses by which the college was surrounded, hasten to the door of the expiring sinner, and arrive at his bed-side in time, as he conceived, to speed his soul to heaven. This truly zealous and exalted Christian was the president of the noviceship; and certainly no man could be better calculated to infuse into the minds of others that self-abnegation, and that surrender of all the passions to the advancement of the society, which constitute the perfection of a Jesuit. If he could have contributed to the saving of the soul of a sinner, or to the promotion of the glory of St. Ignatius by laying his head on the block, he would, I am sure, have knelt down to it on the warning of an instant, and cried, 'strike!' Yet with all this extraordinary energy of zeal, and though he carried his enthusiasm to the highest point to which it could reach, he was, notwithstanding, wholly free from those weaknesses and credulities which are sometimes found in minds deeply imbued with religious feeling."*

In a letter from Rock creek, dated the 28th of February, 1779, after speaking of the miscarriage of some of their former letters, Rev. Mr. Carroll thus addresses Father Plowden:

"Believe me, my dear Charles, there is no person with whom I would choose holding a correspondence rather than yourself, and thus renewing the memory of those happy days I spent with you at Bologna, and should have spent at Bruges, had not public misfortune damped all sense of private happiness. For the future, however, now that we have opened a channel of correspondence, I hope we shall continue it uninterruptedly while we live; and indeed, I entertain some pleasing idea of making our correspondence personal for a few months at least, sometime or other of my life. I left so many dear friends behind me in Europe, that I am at times determined to return thither for a twelvemonth when peace is restored, and when I shall be enabled conveniently to bear the expense of a voyage thither and back again. . . . . .

"You inquire how congress intend to treat the Catholics in this country. To this I must answer you that congress have no authority or jurisdiction relative to the internal government, or concerns of the particular states of the Union; these are all settled by the constitutions and laws of the states themselves. I am glad, however, to inform you that the ful-

* Recollections of Stonyhurst.

lest and largest system of toleration is adopted in almost all the American states; public protection and encouragement are extended alike to all denominations, and Roman Catholics are members of congress, assemblies, and hold civil and military posts, as well as others. For the sake of your and many other families, I am heartily glad to see the same policy beginning to be adopted in England and Ireland; and I cannot help thinking that you are indebted to America for this piece of service. I hope it will soon be extended as far with you as with us."

Full of grateful recollection of the kind attentions he had received from many friends in Italy, he enjoins his friend to testify to many individuals whom he names, his sentiments of affection and esteem for them; and proud of the valor of his countrymen, he requests Mr. Plowden to "tell Abbé Grant that my young countryman, of the name of Smith,* whom I accidentally met with and introduced to him at Rome, is the same who, now a lieutenant colonel, so bravely defended Mud Island fort in Delaware, the autumn before last."

Writing in 1780, he says: "As to myself, I continue as when I wrote last, living with my mother in a retired part of the country, and enjoying great domestic felicity. My brother resides at Annapolis, our capital city, being in public employ there. I still retain the same inclination as when I wrote last, to visit my European friends, but have little hopes of bringing it about."

He constantly evinced the strongest attachment for his former companions and friends in Europe, and his letters express the highest respect and veneration for the late Society of Jesus. Hopes began to be entertained of its re-establishment by some persons both in Europe and America; but, although no one mourned over the destruction of the society more sincerely, or would have hailed its revival with greater joy than Mr. Carroll, his sagacious mind was not biassed by his wishes to believe that the success of the corrupt politicians and infidel philosophers who had contributed to its overthrow, had mitigated their hostility to a body of men whose zeal and services in the cause of Christian education and religion, had made them the most formidable barrier against infidelity and general corruption. Removed from the vortex of European politics, he was able from his retired position to contemplate with calm philosophy the aspect of public affairs, and he arrived at conclusions differing widely from those of many of his more ardent but less sagacious brethren both in Europe and America. Unfortunately for humanity and religion, the events in Europe of the succeeding ten years proved the accuracy of his opinions.

He thus replies, on the 20th of February 1782, to a letter from his friend Plowden:

"I observe in your last letter that some events had happened and others were likely to follow that afforded hope to the sanguine of a re-establishment of the society; I rejoice indeed at these events, and particularly that it has pleased God to vindicate and make known so publicly the innocence of the poor sufferers in Portugal. This is a great step towards a complete justification, and with serious people, might be a sufficient reason to call in question, and examine the other scandalous aspersions which were cast upon our dear society. But I hope nothing beyond this: the spirit of irreligion, and, as I find from late proceedings in the Austrian government, of innovation, is still prevailing. The reigning principle among the people is a spirit of independence, not only of unlawful (which is commendable) but of all authority; and amongst your rulers in Europe, it is a spirit of concentring all jurisdiction within themselves, that they may be uncontrollable in the exercise of every act of despotism. Add to this that the re-establishment, if otherwise probable, would be opposed by the united voices of all these plunderers who have enriched themselves with the lands, the furniture of the colleges, the plate and treasure of the churches and parishes. I can assure you that one of my strongest inducements to leave Europe, was to be removed not only out of sight, but even out of the hearing of those scenes of iniquity, duplicity, and depredation, of which I had heard and seen so much. This long war, which has raged between our western continent and your high minded island, at the same time that it deprived me of the pleasure of hearing from my friends, has at least afforded me the consolation that I have not been mortified with the recital of the rapines, the defamation and insults to

* The late General Samuel Smith of Maryland.

hich those I love best, have been ex-
osed.

"In my retirement here, I have scarce any
her amusement than reading over and over
e few books I have and can borrow from my
iends, and amongst others I have been re-
eshing my memory by revising Muratori's
ccount of the missions of Paraguay. What
dreadful havoc did irreligion make when it
re up, root and branch, that noble establish-
ent, the triumph of zeal, of humanity, and
hristianity? You will wonder, my dear
harles, how I could fall into this long disser-
tion; but really when I write to you, or
ink on my friends in Europe, my grief, and,
fear, indignation, get the better of every other
onsideration. In your late travels through
aly, your pleasures were always blended
ith some such reflections. I make no doubt
at you were exceedingly happy to meet with
ur numerous and kind friends, the Scottis,
ozaleses, Signorettis, Canonicis, &c. but when
ou beheld those noble establishments and
eats of learning and virtue overturned, in the
ost melancholy sense of the word, and per-
aps their former inhabitants laboring under
ndigence and distress, you could find little en-
oyment in any thing else."

Speaking of the probability of peace—in
onsequence of the then recent surrender of
ord Cornwallis' army—he hopes for a more
equent correspondence, and adds:

"I should likewise have an opportunity of
enewing my sentiments of respect and vene-
ation, or rather the declaration of them to my
ost honorable and noble friend, Lord Arun-
ell, and his incomparable lady. I hope they
ill excuse me for my not writing to them by
o circuitous a conveyance as my letters must
ow be subject to, but I request of you to find
ome way of communicating to them my
rateful and unfading remembrance of their
racious favors and friendship. I was ex-
eedingly happy to hear that my good natured
nd honorable pupil is blessed with so fair a
rogeny. If his grace, good Lord Stourton,
e still living, assure them both of my best
espects.

"It is said that the emperor of Germany is
lover of justice, as well as of innovations;
erhaps for this very reason, since it is so new
thing for crowned heads to be just, or rather
or them who govern under them. You see I
have contracted the language of a republican.
If he really be just, ought not the ex-Jesuits
who were at Bruges to present a state of their
sufferings, representing that every thing be-
longing to them was seized, (though none of
it had been granted by the country), and they
left without the smallest provision; to be sure
this has been thought of, and if there can be a
hope of redress, should be attempted.

"I find by late advices from Europe, that that
madman, Lord G. Gordon, is beginning again
to raise disturbances; this must keep many
people in dread, but God forbid that an igno-
rant multitude should be ever so deluded again.
Pray, was the Dr. Brewer whose house was
demolished at Bath, my good friend, John
Brewer? I dare say he was as unmoved as
Horace's steadfast man, *si fractus illabatur
orbis*, &c. Old Mr. Challoner is by this time
certainly no more: *Ejus memoria in benedic-
tione erit.* God has given a great blessing to
his labors: some of his writings, and particu-
larly his Catholic Christian, do infinite service
here. The clergymen here continue to live
in the old form: it is the effect of habit, and if
they could promise themselves immortality it
would be well enough. But I regret that in-
dolence prevents any form of administration
being adopted, which might tend to secure to
posterity a succession of Catholic clergymen,
and secure to them a comfortable subsistence.
I said that the former system of administration
(that is every thing being in the power of a
superior) continued: but all those checks upon
him, so wisely provided by our former consti-
tutions, are at an end.

"It is happy that the present superior is a
person free from every selfish view and ambi-
tion; but his successor may not; and what is
likewise to be feared, the succeeding genera-
tion, which will not be trained in the same
discipline and habits as the present, will in all
probability be infected much more strongly
with interested and private views. The sys-
tem, therefore, which they will adopt, will be
less calculated for the public or future benefit
than would be agreed to now, if they could be
prevailed upon to enter at all into the busi-
ness.

"What do you think of Abbe Raynal's
work lately imported into America, called the
history of its revolution? It is in every one's
hands here. To me he appears the enthusiast,

I had almost said the bedlamite of liberty. When a person, especially a Frenchman, born under an absolute government, has got his head full of the sentiments of an English whig, he is sure to extend them, and push them to an excess; like a spring which being bent too much one way, recoils to the other with too great violence. He is moreover much mistaken as to facts, and even the geography of this country; and what I dislike most is his fashionable jargon of substituting every where almost, superstition for religion. You inform me that poor Zorzi was one engaged in an Italian encyclopedia; inform me further whether that work has made its appearance, and how it is relished. I fear the mischief of the first French encyclopedia, and other works of the same stamp on religious subjects, had operated too powerfully, and that the human passions are too much interested in countenancing them, to hope that any great revolution will happen in men's minds and hearts from the Italian publication. *They have Moses and the prophets, if they hear them not,* &c. Let us, my dear Charles, thank Almighty God for being brought up in a school, where we learned the principles, and saw the practice of those virtues which will, I hope, ever make us discover and despise the shallow sophisms of irreligion, and pretences of immorality.

"May God ever bless you, my dear friend."

Several circumstances during the progress of the revolutionary war had contributed to remove or diminish the prejudices entertained in many states against the Catholic religion. While engaged in the formation of constitutions, their citizens were led to study the principles of liberty in their practical application to government; and the injustice of proscribing men for their religious belief, or for their mode of worshiping the Almighty, was generally admitted. But long settled habits of intolerance still kept alive in many places, feelings of aversion to a religion which they only knew from the misrepresentations of their English ancestors—who, the spoilers of church property, sought to justify themselves in their ill-gotten possessions, by misrepresentations of the doctrines, and slanderous imputations against the morals of the plundered and proscribed Catholics. Until the revolutionary war, the worship of God, according to the rites of the Catholic church, had never been practised in New England. And the solemn farce in commemoration of the deliverance from the gunpowder plot, was performed in many places to keep up a holy horror for the abominations of popery. Even Rhode Island—the land of Roger Williams—had such exhibitions; and in Charleston, South Carolina, as late as 1774, the pope and the devil were made performers in the same pageant.* The alliance with France, however, and the aid of her Catholic armies to the cause of American independence, dissipated some of the mists of prejudice, and when the French fleet approached Rhode Island the laws against Catholics were repealed. When those who had been so far the dupes of misrepresentation and intolerance, as to believe that Catholics were as ignorant and debased as their calumniators had represented them to be—beheld the accomplished and respectable officers of the French army and navy, and the gallant Kosciusko, Pulaski, &c. &c. piously engaged in the most solemn exercises of the Catholic religion, they learned to respect what they had before scoffed at. The French regiments and ships were accompanied by priests as chaplains, and in the march through the country, Catholic worship was frequently performed in the meeting houses of other Christian denominations. The fact too that many Catholic citizens had contributed by their services and their labors to the achievement of independence, had established a claim to liberty of conscience that silenced the bigot and the persecutor, and justified Catholics in their exertions to place their church upon an equal footing with the members of other denominations. On the conclusion of the revolutionary war, and the restoration of peace by the treaty of 1783, the Catholic clergy were anxious to adopt regulations for their own government, and for the preservation and management of the property held for the benefit of religion, which being in the names of individuals in confidential trust, it was important to take precautions to guard against the alienation of it by death or any other cause.

A letter from several of the clergy having been addressed to Rev. Mr. Lewis, vicar of the bishop of London for Maryland and Pennsylvania, &c. &c., and superior at the time of the

* Drayton's Memoirs.

ssolution of the Society of Jesus, praying at he would attend a meeting which they onceived to be absolutely necessary for the reservation and well government of all mat-rs and concerns of the clergy, and the ser-ice of religion in those countries, Mr. Lewis xpressed his entire approbation of the design, nd notice was accordingly given to the clergy enerally of the time and place of meeting, nd their attendance requested.

On 27th of June, 1783, the first meeting as held at Whitemarsh, Prince George's ounty, at which were present Revds. John arroll, John Ashton, Charles Sewell, Ber-ard Diderick, Sylvester Boarman, who at-nded in their own behalf as clergymen in e service of this country; and Leonard eale in behalf of himself and Ignatius Ma-ews, Lewis Roels, and John Bolton, residing t Port Tobacco, Maryland. The object was greed to be, to establish a form of government r the clergy, and lay down rules for the ad-inistration and government of their property.

At this meeting, the first draft of a form of overnment was made, which was revised t a second meeting at the same place on the th of November following, by delegates of all e clergy; namely, Revds. John Lewis for e northern district, which comprised the hole of Pennsylvania and the eastern shore f Maryland; John Carroll and Bernard iderick for the middle district, composed ll that part of the western shore of Ma-yland which is north of Charles county; nd Ignatius Matthews and James Walton for e southern district, composed of Charles and t. Mary's counties, and the regulations were ompleted at a third meeting at the same place, n the 11th of October, 1784, "and declared to e binding on all persons at present composing e body of clergy in Maryland and Pennsyl-ania."

These regulations were signed by Joseph osely, deputy of the Rev. Mr. Lewis, supe-ior, Lucas Geissler, Robert Molyneux, of the orthern district, Bernard Diderick, John arroll, of the middle district, Ignatius Mat-ews, James Walton, of the southern district, embers of the general chapter; Joseph osely, John Ashton, Sylvester Boarman, harles Sewell, Francis Beeston, Francis eale, members of the clergy in Maryland and ennsylvania.

The form of government embraces nineteen articles, the first of which declares "there shall be one general procurator, and a chapter or representative body of the clergy with the powers hereafter respectively annexed to each." The chapter to be composed of two deputies from each of the three districts already mentioned. Two-thirds of the chapter to constitute a quorum. The procurator to be chosen out of the general body of the clergy by the chapter, is required to attend at chapter, but to have no vote unless he is a member. Two-thirds of chapter may depose the procurator.

*Article* IX. The general chapter shall be assembled at least every three years, and shall examine the general state of the temporal affairs of the clergy, the debts and credits, the improvements and losses on the different estates; they shall direct on all needful occasions the observance of the general rules of temporal government; and when circumstances point out the propriety of establishing new rules or altering those already established, such addition or alteration shall not take place till it be confirmed by the subsequent chapter, or in the meantime agreed to by a majority in the different districts. They shall hear and determine on complaints and appeals, and their determination shall be final.

*Art.* X. The chapter shall at all times have the power of judging of, and finally determining the necessary measures for securing the public estates from all danger of alienation, whether by causing them to be vested in trustees and taking ample and indemnifying bonds, or by some still more sufficient means, if any can be suggested: and the chapter shall always have right to call upon the trustees to surrender their trust, or to make deeds of conveyance to such persons as shall be named to them.

*Art.* XI. When the place of a member of chapter becomes vacant, the vacancy shall be instantly supplied by the district to which he belongs.

*Art.* XII. It shall be the business of the procurator general previous to the meeting to get information of, and report to the chapter the particular state of each estate, with the accounts thereof.

*Art.* XIII. When any person not before incorporated into the body of the clergy, desires to be admitted therein, the superior *in spiritualibus*, on being well certified of his doctrines,

morals, and sufficient learning, shall propose him to the members of the chapter of the district where his services are wanted, and in case of his being accepted by them, some members of chapter in that district shall lay before him the general regulations of the body of clergy, and require him to sign his submission thereunto, and direct him to repair to the place allotted for his residence. But if the members of the chapter do not agree to receive him into their district, then the said superior is to propose him to any other where there is need, and proceed in the same manner as above. If no district will admit him, he is to be informed that he does not belong to this body of clergy, that he owes no services to, and consequently is not entitled to any provision from them: and when any member of the body of the clergy through discontent, leaves his former place of residence without the approbation of lawful authority, and applies for another place, he is not to be imposed upon any district without their consent, expressed by their members of chapter.

*Art.* XIV. With respect to members actually forming part of the body of the clergy, there shall be no arbitrary power of removing them at will, or for greater convenience; but, when a vacancy happens, which the good of religion requires to be supplied, the members of chapter of the district in which the vacancy lies, shall endeavor to prevail upon the person they judge fittest to accept of the vacant charge, application having been first made to the superior *in spiritualibus.*

*Art.* XV Provides, in case of misconduct in administration of any manager of an estate, for an examination of his accounts by the procurator and district chapter; and should there be no amendment after admonition, the general chapter, if sitting, if not, the members of his district, shall determine by a majority of votes, "whether he shall be continued in the administration of the estate."

*Art.* XVI. When the superior *in spiritualibus* has withdrawn his faculties from any clergyman, on account of his misconduct, or irregularity of life, the procurator general shall have power to deprive him of any maintenance from the estates of the clergy.

*Art.* XVII. Neither the procurator general, nor any person, shall have power to sell, dispose of, remove, or otherwise alienate the property of any plantation, without the consen of the general chapter for real property, or o the district for personal property.

*Art.* XVIII. In extraordinary emergencies the procurator general, or a majority of members of chapter, in any two districts, may convene the general chapter.

*Art.* XIX. The person invested with spiritual jurisdiction in this country, shall not, in that capacity, have any power over, or in the temporal property of the clergy.

The "rules for particular government o members belonging to the body of the clergy," were six in number.

They required every person admitted into the body of the clergy, to subscribe a promise "to submit to the common rules and regulations of government, as long as he should remain amongst them."

The 2d article prescribed, that when two or more clergymen reside together, a system of equality shall be observed, and every idea of dependence on, or subjection of one to the other, must be excluded. Every such person, besides being maintained out of the proceeds of the estates, was allowed thirty pounds—currency equal to eighty dollars—annually.

The 3d article provided, that any person rendered incapable by age or infirmity of the common duties of a clergyman, should be entitled to the same maintenance as laboring clergymen, "while he remains in one of our houses. But, if he chooses to retire to Europe or to live here with his friends, without giving disedification, he shall receive thirty pounds, currency, annually out of the public funds, and no more shall be allowed him: nor shall he be continued, or entrusted with the management of an estate."

No allowance for subsistence was made to any clergyman living in a secular house, unless placed there with the consent of the general chapter. All members of the body of the clergy were required to promise to submit any differences among themselves to the general chapter, or to a standing committee, appointed for that general purpose. This committee was Revds. John Lewis, Thomas Digges, and Ferdinand Farmer.

The 6th article was in these words: To preserve charity among the members of the clergy in this mission, every one must frequently pray for each other, and say ten masses for

very person dying in the service of this mis-on: and the members of the private chapters ıay direct what masses or prayers shall be ıid for other purposes in their respective dis-icts. Every clergyman shall say one mass very year for the superior *in spiritualibus*, du-ng his life time, and fifteen after his decease. ınd for the late superior, the Rev. John ıewis, after his death also fifteen, and parti-ularly all shall be mindful soon after the 2d Iovember, to say annually, one mass for de-eased benefactors.

The "regulations respecting the manage-ıent of plantations" were comprised in eight rticles, and defined the duties and limited the owers of those having the management of the roperty of the clergy.

These regulations were completed and dopted on the 11th of October, 1784, and im-ıediately after, the chapter entered upon the erformance of its duties, and before separat-ıg, transacted much important business relat-ıg to the debts, funds, and property of the lergy. The chapter fixed the salary of the ırocurator general at £40, currency, one hun-red and six dollars, and established the salaries ıf some of the priests, which were extremely noderate. The Rev. John Ashton was una-ıimously chosen procurator general. It was esolved, "that the two members appointed to he general chapter, together with a third, to ıe chosen by a majority of votes of the clergy ıf the respective districts, shall form a district hapter."

The chapter also resolved, "that the supe-ior in spiritualis, from the receipt of his facul-ies, be allowed the salary of £100 sterling,—$444 per annum, together with a servant, and ı chair and horse: that his salary continue to he next meeting of the chapter, and then be ıubject to their further determinations."

The session of the chapter concluded with he following important proceedings:

"The business of Mr. Thorpe's letter was ıext considered by the chapter, and the fol-owing resolves passed:

"It is the opinion of a majority of the chap-er that a superior *in spiritualibus*, with powers o give confirmation, grant faculties, dispensa-ions, bless oils, &c. is adequate to the present exigencies of religion in this country. Re-solved, therefore,

1st. That a bishop is at present unnecessary.

2d. That if one be sent, it is decided by the majority of the chapter, that he shall not be entitled to any support from the present estates of the clergy.

3d. That a committee of three be appointed to prepare and give an answer to Rome, conformable to the above resolution. The committee chosen to meet at Whitemarsh are Messrs. Bernard Diderick, Ignatius Matthews and Joseph Mosely.

4th. That the best measures be taken to bring in six proper clergymen as soon as possible, and the means furnished by the chapter out of the general fund, except when otherwise provided.

5th. It was declared by this chapter, as had been done by a former one, held the 6th November, 1783, in behalf of themselves, and as far as they are competent, in behalf of their constituents, that they will, to the best of their power, promote and effect an absolute and entire restoration to the Society of Jesus (if it should please Almighty God to re-establish it in this country), of all the property formerly belonging to it: and, if any person who has done good and faithful services to religion in this country, should not re-enter into the society, so re-established, he is, nevertheless, to receive equal maintenance whilst he continues to render the same services, and to be provided for, as others, in old age or infirmity.

The chapter having finished their present business, adjourned to the 10th of October, 1787.

Although no provision is made in the "form of government," for the election or recommendation of a successor to Rev. Mr. Lewis as superior in spirituals, steps had been taken by the clergy in this country for that purpose, before the final adoption of the regulations already mentioned. Although Mr. Lewis had been superior of the Jesuits, in America, at the time of the suppression of that body, in 1773, yet, as by the act of suppression, the Jesuits were secularized, his sole authority over the clergy of the mission, after that event, was in his capacity as vicar general of the bishop (vicar apostolic) of London.

On the final establishment of our national independence, the Catholic clergy in this country, solicitous to be placed under the jurisdiction of a member of their own body, and to adapt their ecclesiastical organization to the

political independence of the United States, desired that a superior in spirituals should be appointed directly by the holy see; and they had accordingly addressed a memorial to Rome, soliciting his appointment, with the faculties necessary for the exigencies of religion in this country. In the absence of a copy of this application, and of the record of proceedings, the writer assumes the date of application to have been November 6th, 1783; at which time, the second meeting referred to above, was held at Whitemarsh, and was composed of *five* delegates from the whole body of clergy. Several letters and circumstances which will be submitted in these pages, concur in fixing the date.

It does not appear to have been the wish of the clergy to have a bishop residing among them at this period. Indeed, many of them were opposed to having one. They preferred to have a simple arch-priest, or a superior of the mission, who should have power from the pope to administer confirmation, bless oils, &c., superadded to the powers heretofore granted to him as the bishop of London's vicar.

It is not a little remarkable, that while the clergy of Maryland were deliberating on the proper plan of organization, for the new political circumstances of their country, measures were actually in progress in Europe, to establish, or to commence, a hierarchy for the Catholic church in the United States, and the same individual who was desired by the clergy here, for superior, was in contemplation in Europe, for the office of bishop in the United States.

The account of this transaction cannot fail to interest those who desire to know the history of the Catholic church in the United States.

The successful termination of the war of independence, accomplished against the powerful nation of Great Britain, exalted the character of America in the eyes of all Europe; and while the liberal spirit of our political institutions attracted the adventurous and enterprising, and charmed the enlightened of other countries, the fact that we had defeated the most haughty, if not the most powerful of modern nations, produced favorable sentiments towards the new republic, in the courts of Europe. In France, especially, this was the case. As our allies and partakers in the glory of our achievements, they were bound to us by a fraternal feeling. And the character of our Washington, which had won the enthusiastic admiration of the French officers who had served in America, and the union of brilliant talents, with the stern virtue, and admirable simplicity of Dr. Franklin, who then represented us at the court of France, produced enthusiasm towards America in the whole French nation. The court of Rome, looking to the benefits likely to result to religion from the liberal principles avowed by the new nation, which contrasted so favorably with the intolerance of England, while she controlled the destinies of America, was desirous to place the Catholic church in America upon a more independent footing, than had been practicable under the stern rule of English intolerance. And, with a frankness and respectful deference to the government of the United States, Cardinal Doria, the pope's nuncio, at Paris, addressed the following note to Dr. Franklin, our minister to France:

"The nuncio apostolic has the honor to transmit to Mr. Franklin, the subjoined note. He requests him to cause it to be presented to the congress of the United States, of North America, and to support it with his influence.

"*July* 28, 1783."

Note.—"Previous to the revolution which has just been completed in the United States of North America, the Catholics and missionaries of those provinces depended, in spiritual matters, on the vicar apostolic, residing in London. It is now evident, that this arrangement can be no longer maintained; but, as it is necessary that the Catholic Christians of the United States should have an ecclesiastic to govern them in matters pertaining to religion, the Congregation de Propaganda Fide, existing at Rome, for the establishment and preservation of missions, have come to the determination to propose to congress to establish in one of the cities of the United States of North America, one of their Catholic brethren, with the authority and power of vicar apostolic, and the dignity of bishop; or simply with the rank of apostolical prefect: the institution of a bishop vicar apostolic appears the most suitable, insomuch as the Catholics of the United States may have within their reach the reception of confirmation and orders in their own country. And, as it may sometimes happen, that among

ie members of the Catholic body in the Uni-
d States, no one may be found qualified to
ndertake the charge of the spiritual govern-
ient, either as bishop or prefect apostolic, it
iay be necessary, under such circumstances,
iat congress should consent to have one se-
cted from some foreign nation, on close terms
f friendship with the United States."

However well intended by the holy see, the
roposition to appoint a bishop was not favor-
bly received by the clergy of Maryland; who
aving obtained the first information of it,
irough the proceedings in congress, were not
repared to appreciate the liberal views and
nlightened policy of the pope: but, appre-
ended that the enemies of the Jesuits, were
rompting measures which would tend to the
ubversion of their interests in this country.
Besides the objections of some to be under
piscopal control, there were others who would
ave been content with an ordinary bishop,
ut were decidedly opposed to the proposed
ppointment of vicar apostolic, or bishop *in
artibus*, as was the custom in England and
ther Protestant countries, whose governments
ither withheld liberty of conscience from their
Catholic subjects, or refused to permit or re-
ognise Catholic bishops. Such an arrange-
ient was held to be unsuitable to this country;
ecause Catholics did not exercise their reli-
ion by toleration of the civil authorities, but
y constitutional right, as completely as the
rofessors of any other religion: and, therefore,
f a bishop were necessary, no valid objection
ould exist to the appointment of a bishop with
rdinary powers, instead of a bishop *in parti-
us infidelium*, or vicar apostolic.

The relentless spirit of hostility with which
he Jesuits were still pursued in Europe, and
he rapacity with which their property had
een confiscated and appropriated by several
f the civil governments, made the late mem-
ers of the society watchful to protect from
oreign influence or control, the possessions
eserved for the benefit of religion, and remain-
ng in the custody of the secularized Jesuits in
he United States. It was apprehended by
ome, that a vicar apostolic would be too much
nder the control of the Congregation de Pro-
aganda Fide, whose members being natives
f different countries, might be influenced by
he hostility of their respective governments to
he Jesuits. While an ordinary or national
bishop, by being more independent, would be
beyond the circle of political intrigue, and safe
from the influence of the politicians of royal
courts, who were regarded as the deadly ene-
mies of the Jesuits.

The Catholic clergy of the United States,
having been members of the society of Jesus of
the English province, were still regarded with
fraternal feeling by the English ex-Jesuits: who
watched with jealous eyes, movements that
might be detrimental to the interests of their
ancient brethren, whether proceeding (as they
imagined) from hostility to their late order,
from cupidity, or from the apprehended in-
trigues of politicians. The negotiations for
appointing a vicar apostolic, having been car-
ried on in France, caused the measure to be
regarded with suspicion by the English Je-
suits: who, notwithstanding the harsh treat-
ment received at home, always testified their
loyalty by remaining staunch Englishmen in
all other countries, even in their national and
hereditary opposition to French politics.

That their fears were groundless, and their
suspicions of improper influence in the affairs
of the American church unjust, will appear
conclusively, as well from the frank and liberal
conduct of the holy see, in its first measures, as
from the deference uniformly paid to the senti-
ments of the American government and people,
and to the wishes of the clergy, as soon as they
were understood. These explanations will elu-
cidate some passages selected from the numer-
ous letters of Rev. Mr. Carroll and his corres-
pondents on the subject of the organization
of the Catholic church in the United States.

One of the most useful of his correspondents
was the venerable F. John Thorpe, an ancient
English Jesuit, who resided at Rome, from
1756, until his death, in 1792; of whose life
and character, as connected with these me-
moirs, some further notice may be given here-
after. In a letter to Rev. Mr. Carroll, dated
Rome, 31st August, 1785, he thus refers to
the condition and hopes of the ex-Jesuits in
Europe.

"Mr. Porter and I are the only Jesuits here
who have lived in the English college, in
which house we now are utter strangers.
Men with our mark, are not received there.
Our hopes of better days are vigorous, because
they are fixed in Almighty God alone. The
death of the vicar general of the society in

Russia, has not any ways disconcerted them. The character of F. Gabriel Lenkiewicz who now presides, comforts our hopes, and raises our expectations. The series of miracles, by which that portion of the society has been preserved, goes on completing the chain by which we expect a general re-establishment to be fixed. I am sure that it would please you to see the exemplary religious lives, to which these hopes excite many among our exiled brethren of every nation, and others who suffer in the same cause. I wish to be like one of these, and ever, my dear sir,

"Your sincere friend,

"J. THORPE."

It was to this gentleman, that the American clergy confided their application to the chief pastor for the appointment of a spiritual superior. Their memorial, it is believed, was dated in November, 1783; but, when it reached Mr. Thorpe, he found the subject was already under consideration in Rome. The nuncio's letter of July, 1783, to Dr. Franklin, is proof that the holy see had taken measures to provide for the wants of religion before the clergy in this country had determined on the application. In fact, the measures for an independent organization of the Catholic body in the United States, were adopted at Rome soon after the conclusion of the treaty of peace between England and this country. Mr. Thorpe wrote to the Catholic clergy in Maryland, and informed them of the proposition to appoint a vicar apostolic, and it was this letter that caused the proceedings of the chapter in October, 1784.* The plan, however, having been made known to some of the clergy, previously, was thus alluded to in a letter from Rev. Mr. Carroll to the Rev. Charles Plowden, dated April 10th, 1784.

"Dr. Franklin has sent into congress a copy of a note delivered him by the nuncio at Paris, which I shall enclose in this. I did not see it before congress had sent their instructions to their minister in answer thereto; and the answer, I am well informed, is, that congress have no answer to give, the matter proposed not being in their department, but resting with the different states. But, this you may be assured of, that the Catholic clergy and laity here know that the only connexion they ought to have with Rome, is, to acknowledge the pope as the spiritual head of the church." He then proceeds to state that the appointment of a bishop *in partibus*, to act under the Propaganda at Rome, would be very much at variance with the wishes and views of the clergy in America; that a bishop in ordinary, and immediately responsible to the pope, would be more likely to promote the good of religion in the United States.

In a letter from Lulworth castle, in England September 2, 1784, Mr. Plowden says:

"Although I know you to be incapable of mistaking the right line of conduct upon this occasion, yet, I think it the part of a friend to send you whatever information I can obtain. My meaning is not to advise or instruct you but only to enlarge your prospect. I must repeat that there are certainly some oblique views, most probably directed to the property of the American mission, and to the obtaining superiority over the missionaries. The note delivered to the nuncio proves their wish to exclude every Jesuit from trust or honor, and equally betrays the policy of the French ministry ("the nation most friendly to congress") who, by bringing forward a Frenchman, or perhaps an Irish-Frenchman, would use religion as an instrument to increase their own influence in America. Our friend Thorpe's memorial, delivered to the pope, along with your petition, by Cardinal Borromeo, convinced the propaganda that the introduction of an alien would overthrow the mission. I wish you may quickly be turned into an ordinary from a bishop *in partibus*, and am persuaded the pope could not refuse you the powers, &c., if your election by your own clergy, were abetted by your provincial assembly. We wish you to be as free as the bishop of Quebec, or the new archbishop of Mohilow. I wish to know in what light the leading men in the states consider your appointment. If they are disposed to tolerate it, surely they would be more willing to admit a bishop only dependent on the holy see, than one who must be subject to the prefect and secretary of a congregation. If they can be brought to relish such a prelate, it is but one step more: you want not talents or spirit to take it, and all difficulties are at once removed. The business has been hitherto treated at Paris, with uncommon secrecy, by the nuncio.

* See above, p. 373.

"Mr. Thayer, who lives in Navarre col-
ge, wrote lately thus, to our friend Thorpe:
Vith respect to the views of Rome upon
nerica, all that I can tell you is that there
a treaty on foot to establish a vicar apos-
ic for the thirteen states, which treaty, I
ppose, is near conclusion. I know not
nat the Americans will think of this plan,
nether they would fear a too great depend-
ce on Rome. This I know, that many Eng-
h priests whom I have the honor to know
re, think that apostolic vicars are the ruin
Catholicity in England, and that bishops
operly established, would be the fit instru-
nts of building a solid edifice, both there
d in America.' Make your own com-
nts, my dear friend, on this extract, sub-
ute a less violent word to *ruin*, and we
all easily agree with the writer. He is no-
ed by the archbishop of Paris and other
nified clergymen of the greatest merit, and
ch commended by the superior of Navarre
lege, in whose house he lives gratis. He
pears to be sincere, and zealous for the pro-
tion of religion in America, and we hope
will not be misled, &c.

'If your friends here were better informed
your concerns, they might occasionally
ld you service. Upon the first rumor that
icar apostolic was to be appointed, I pre-
led upon Mr. Hoskins to write to Dr.
nklin to expose to him the degree of re-
ct and consideration due to the missiona-
s now in America, and to desire that no
posals might be admitted without the par-
pation and consent of you in particular, of
other missioners, and the principal Catho-
gentry in the country. At Mr. Thorpe's
ire, the same has been written to him by
ssrs. N. Sewell and Mattingly,* with other
ormation relative to the origin and actual
e of the American missions. Mr. Thorpe
ll alive in your service; and wishes that
endeavors may be useful to the common
se, and approved by you. The Romans
e got scent of your promotion, and accord-
to their custom have strangely distorted
whole business, even your name. They
g in the French king to figure in it, and
of congress and your provincial assemblies
as if they were so many *conseils souverains* in France."

The Mr. Thayer mentioned in the preceding letter, was a native of Massachusetts, formerly a Protestant minister at Boston, who, indulging an inclination to travel, visited France at the close of 1781, and Rome in 1782, where he became a convert to the Catholic religion, and subsequently a priest. We shall find him, hereafter, performing a conspicuous part at Boston, when some notice of his extraordinary and eventful life may be found interesting.

From these extracts it appears to have been regarded as certain that Rev. Mr. Carroll was to be appointed bishop immediately. The information gave him great anxiety, as appears from his letters of that period; in one of which, to Mr. Plowden, dated the 15th of September, 1784, he says: "I do assure you, dear Charles, that nothing personal to myself, excepting the dissolution of the society, ever gave me so much concern; and if a meeting of our gentlemen, to be held the 9th of October, agree in thinking that I can decline the intended office without grievous inconvenience, I shall certainly do so." Remarking upon the plan of appointing a vicar apostolic, instead of an ordinary bishop, he adds: "To govern the spiritual concerns of this country as a mission is absurd, seeing there is a regular clergy belonging to it; and with God's assistance there will be in time a succession of ministry to supply their places as they drop off.

"Nothing can place in a stronger light the aversion to the remains of the society, than the observation made by you of a negotiation being carried on, relative to the affairs of religion, with Dr. Franklin, without ever deigning to apply for information to the Catholic clergy in this country. You have my sincere thanks for all the zeal you exert and express in our concerns. Continue to do so, and God will be your reward. . . . .

"When I first heard that the nuncio was treating with my old friend, Dr. Franklin, I had thoughts of writing to him, and should certainly have done it, had I not been afraid of placing myself in a conspicuous point of view, and brought upon myself what I now find is come to pass. Had I received timely information, before congress sent their answer, I flatter myself it would have been even more satisfactory to us than the one which was

* Two ex-Jesuits, natives of Maryland, then in
ope.

sent, though a good one. My brother's triennium in congress had just expired; and Mr. Fitzsimmons, the only Catholic member beside, had just resigned; these were unfortunate circumstances."

But whilst the letters of the English Jesuits had caused great anxiety among the clergy in this country, and apprehensions of some improper influence in their affairs, the holy see was actually engaged in carrying out the views of the American clergy, with a perfect deference to their expressed wishes; and the most affectionate interest for the promotion of religion in the new republic was manifested, both at Rome, and by the nuncio at Paris. Far from being influenced by the intrigues of European courts, or politicians, the sacred congregation took the most effectual means to guard against such influence, and to promote the permanent interests of religion in this distant country, whose government, laws and institutions, so dissimilar to those of the nations of the old world, were imperfectly understood in Europe. Hence information was sought, in the first place, through the American minister at Paris, as to the dispositions of his government, and a frank and courteous official intercourse established. Application was then made to the American clergy for such information as was necessary to be able to understand the situation of Catholics, and the state of religion in the United States; and while the immediate wants of religion were attended to, by granting all that the clergy had solicited, the holy see suspended the execution of the plans it had in contemplation before the reception of the clergy's memorial.

Seven months before the proceedings of the chapter at Whitemarsh,* the pope's nuncio had written the following letter:

"PARIS, *May 12th*, 1784.

"The interest of religion, sir, requiring new arrangements relative to the missions in the United States of North America, the Congregation of the Propaganda direct me to request from you a full statement of the actual condition of those missions. In the meantime, I beg that you will inform me what number of missionaries may be necessary to serve them, and furnish spiritual aid to Catholic Christians in the United States; in what provinces there are Catholics, and where there is the greates number of them; and lastly, if there are amon the natives of the country fit subjects to re ceive holy orders and exercise the functions o missionaries. You will greatly oblige m personally by the attention and industry whic you will exercise in procuring for me this in formation.

"I have the honor to be, with esteem an consideration, sir, your very humble and ob dient servant,

†J., *Archbishop of Seleucia,*
*Apostolical Nuncio.*

To *Rev. John Carroll*, Maryland."

This letter, with several others, was re ceived through the French minister at Ph ladelphia, but did not reach the hands of M Carroll until the 8th of November, 1784; an it was accompanied by the following

*Extract of a memorandum of Mgr., the Nunci*

"1. To have exact statements of the con duct and capacity of the ecclesiastics and mis sionaries who are in the different provinces o North America; who among them might b the most worthy, and at the same time agree able to the members of the assembly of thos provinces, to be invested with the characte of bishop *in partibus*, and the quality of vica apostolic. It is thought that it will be conve nient for him to fix his residence where ther is the greatest number of Catholics.

"2. If among these ecclesiastics there is native of the country, and he should be amon the most worthy, he should be preferred t all others of equal merit. If otherwise, choic should be made of one from some other na tion. In default of a missionary actually re siding in those provinces, a Frenchman wi be nominated, who will go to establish himse in America, in the province above designate

"3. To know the probable number of th ecclesiastics and missionaries, as well as hov many that of the Catholics in the differen provinces, and their standing, would rende necessary. We think that it is in Pennsy vania and Maryland there is the greatest num ber; it would be to the purpose to know there are also any in the other provinces.

"4. To know if in these provinces ther are schools where Latin is taught; such th the young men of the country who migh wish to prepare for the ecclesiastical stat

* See ante, p. 374.

uld study their humanities before passing France or Rome, there to enter at once on eir philosophical and theological studies."

Within a month after the date of the nun-o's letter, the holy see had appointed Mr. arroll spiritual superior, as requested by the merican clergy. This event was announced him by his friend at Rome, in the follow-g letter:

To *Mr. John Carroll,*

"Dear Sir,—This evening ample facul-es are sent by the Congregation of the Pro-aganda, empowering you to confer the sa-ament of confirmation, bless oils, &c., until ich time as the necessary information shall e taken in North America, and sent hither or promoting you to the dignity and character f a bishop. On their arrival here, you will be accordingly so nominated by the Pope, and the place determined for your consecration. Cardinal Borromeo sent for me to give me this intelligence, on the veracity of which you may entirely depend, though you should not, by any mistake, have received it from other hands. When the nuncio, M. Doria, at Paris, applied to Mr. Franklin, the old gentleman remembered you; he had his memory refreshed before, though you had modestly put your own name in the last place of the list. I heartily congratulate your country for having obtained so worthy a pastor. Whatever I can be ever able to do in serving your zeal for religion, shall always be at your command.

"I am ever most affectionately and most respectfully yours, J. Thorpe.

"Rome, *9th June*, 1784."

TO BE CONTINUED.

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## THE PHILADELPHIA ANTI-CATHOLIC RIOTS.

OUR readers will readily appreciate the feelings of mingled indignation, shame, nd sorrow, which the topic before us, of ecessity, awakens. Living in the American Union, in the middle of the nineteenth century, ve cannot yield ourselves, without some bit-erness and sadness of spirit, to the convic-ion that we are to be thrown back upon the larkest days of heathenism, or the tender nercies of the Hun and Vandal. The Catho-ic population of this country have had some ittle experience, heretofore, in the matter of persecution. They have been accustomed to aunt, reproach, and insult, from those who nake a trade of such things. They have earned to know how easily the most compre-ensive schemes of Christian charity, can be nade compatible with hatred and uncharita-bleness towards them and theirs. They have been shown that to despise a "Papist" is neld by many, as equivalent to half the "armor of righteousness." They have been taught that patience, and tolerance and peace, upon their part, can give them no security for the enjoyment of their worship and faith unmo-lested. Hitherto, however, the demonstrations against them have been, for the most part, confined to windy denunciation, which has had, in some degree, the property of correct-ing itself. Now and then they have had a nunnery threatened or destroyed, in a moment of blind rage, or hasty fanaticism—but the spirit of religious heroism which prompted such achievements, has generally spent itself in a brief orgasm, and the sudden violence of mobs has yielded place to the deliberate injus-tice of legislatures. We confess, therefore, that the news of the Philadelphia riots came upon us like a sudden earthquake. In spite of the lesson which may still be read, upon the blackened walls of Mount Benedict, we had thought, that under the guaranties of the American constitution, even a Catholic might worship God without being shot for it, and build a church, without danger of its being burned, because of the sacrifice at its altar. We had believed that in the second city of the Union, populous, wealthy and educated—there was a civil government, with laws protecting life and property—with officers and means to render such protection sure. We had deemed it an impossible thing for a band of ruffians,

during three days, to trample under foot things sacred to God and holy amongst men, with a population of two hundred and fifty thousand American freemen looking on, in silence or encouragement. It has been our fate, however, to learn from our new experience, the folly of our confidence and hope. We have lived to see persecution for opinion's sake triumph, with red hands, over the moral sense, and the physical force of a proud and intelligent community. The time has come, when freedom of conscience has been overwhelmed in the wreck of social order, and when there was no man, or body of men, in a great and populous city, to stand firm for the one, or raise a hand in defence of the other. Of such a state of things then—we must needs speak plainly, if at all. We have no disposition to transgress the limits which should strictly confine us—writing for a religious periodical—nor would we, by a single breath, contribute to fan the excitement which has spread so wildly. Our mission, however, is of truth, as well as of peace. If justice demands severity we must still be just.

With the origin of the riot on the 6th of May, we have no concern. With the offenders, be they Catholic or Protestant, we can have no sympathy. The right of our citizens peaceably to assemble, for lawful purposes, is one which no honest man would venture, and no ruffian must be permitted, to invade. On the other hand, that mode of assembling is not lawful, which will probably lead to a disturbance of the public peace. Let the law, then, punish the guilty, to the uttermost extent of its penalties. But the riot was no religious matter. What had taken, by midnight, the guise of an anti-catholic foray, had begun, in the afternoon, as a mere political quarrel. The cry—"to the nunnery!" was started in the midst of a conflict, with which the creed of the combatants had, in reality, no more connexion, than the fashion of their garments. The seeds of intolerance, so studiously and thickly planted in the public heart, by "no-popery" associations and sectarian cant, were, however, quickened, suddenly, into poisonous growth, by the heat of civil broil. Upon the ensuing morning, men were not wanting, to turn the tide of popular violence into the channel of religious frenzy. We are told by a daily paper of the time, that, by some of the presses, were committed the absurdity and crime of calling on "American 'to arm—to arm'—'the bloody hand of th pope was upon them'—'the modern St. Bar tholomew had commenced'—and the 'Iris Papists had risen to murder them.'" Th mild and Christian counsel of the bishop o the diocess to his flock, "to follow peace an have charity"—was treated with brutal insul by the mob, who tore the placards containin it, with scoffing, from the walls. An Ameri can banner, with a motto exciting indignatio against the "Irish Papists," was paradec through the streets. In the afternoon of tha same day (May 7th), while fire and murde were desolating one portion of the city, and the madness of intolerance was bursting forth there, a public meeting was held in anothe part. Of that meeting, one Protestant clergyman was a prominent officer. By another individual of the same cloth, a string of resolutions was introduced, among which the following were conspicuous:

"*Resolved,* That we consider the Bible in the public schools as necessary for a faithful course of instruction therein, and we are determined to maintain it there, in despite of the efforts of naturalized and unnaturalized foreigners to eject it therefrom.

"*Resolved,* That this meeting believe that *the recently successful efforts of the friends of the Bible in the district of Kensington, was the inciting cause which resulted in the murderous scenes of the sixth instant.*"

What the Bible and the public schools had to do with the questions before that meeting, at such a time, it would not be easy to imagine—unless it were to press the anti-catholic prejudice to its wildest enormity, by recurring to the most inflammatory of its common-places of wrath. The object of the reference, may, however, be seen, readily, in the fact that, immediately upon the passage of the resolutions, the meeting adjourned "by acclamation," "to the scene of the riot," where they took part, no doubt, in encouraging "the friends of the Bible," to the most Christian possible use of torch and musket. At all events, blood and conflagration cursed the "scene" to which they repaired. Houses in ashes—women and children driven forth to the woods, naked and hungry—miserable men, burned in the ruins of their dwellings, or murdered at their blazing threshholds—or shot

own, upon the other side, in the street—such ere the fruits of the vineyard, in which these odly laborers toiled! Such were "the suc- essful efforts of the friends of the Bible, in the istrict of Kensington!"

On the morning of May 8th, riot and death ere again on the whirlwind. Two hours of e afternoon had not passed by, before the atholic church of St. Michael was in ashes. he champions of religious freedom shouted s it burned, and the papers tell us, that "when e *cross* at the peak of the roof fell, they gave *ree cheers*, and a drum and fife played the oyne water." All through the town, the habitants found it necessary to protect them- elves from violence, by writing on the doors, No Popery here!" or some other evidence f their anti-catholic titles to immunity. In wo hours more, a Catholic female seminary as in the dust. Before nightfall the ancient hurch of St. Augustine was blazing from oundation to summit—the mob still cheering, s the flame went up, and again shouting with xultation, when, from the topmost spire, the mblem of their Redeemer's passion fell, dis- onored, at their feet! In that same spire, e learn, was the old clock, once belonging o the state house. It had told the hours while, n 1776, the Declaration of American indepen- ence grew into form and life beneath it. It ad proclaimed the moment when that Decla- ation went forth, bearing the tidings of civil nd religious emancipation. Alas! that it hould have been fated to such a fall—that so recious a memorial of ancient honor should ave perished, on American soil, among the esecrated shrines of Christian devotion! Be- ide the church of St. Augustine, was burned he dwelling of the parish priest—devoted, uring the prevalence of the cholera, as the itizens of Philadelphia might have remem- ered, to the uses of a hospital for the victims f the pestilence. Little could it then have ntered into the mind of its benevolent occu- ant—now no more—that the very building— is own home—which he dedicated to charity, nd in which he ministered at the bed sides f his suffering brethren, alike Protestant and atholic—would so soon and so disgracefully e surrendered to the torch of persecution, n a land boasting of its Christianity! Not ontent with proving that "Papists" are in- olerant, by shooting them and burning their churches, "the friends of the Bible" proceeded to a further and equally civilized demonstra- tion. They conclusively established the hos- tility of the Catholic communion to education and learning, by burning, in a separate pile, the rare and priceless library belonging to the clergyman of St. Augustine's! The enlight- ened intelligence of an Omar must needs be added to the humanity of an Attila, before the "city of brotherly love" was satisfied with its title to renown for ever! These joint laurels, however, once woven—the work was done. There was glory enough. The city councils met. The city was put under martial law. The commanding officer of the soldiery or- dered the mob to disperse in five minutes, and the terrible array, which, for three days, had held hundreds of thousands in awe, did, ac- cordingly, in five minutes, disperse as directed. The entertainments being over, the curtain was dropped at discretion. The danger being past, every one straightway waxed valiant. There was marching and countermarching— with meetings and resolutions—general orders and proclamations. Indignation being quite too late, every one made it a matter of con- science to be indignant. Sheriffs and major- generals, governors, mayors, and all others in authority, were in a tempest of activity. Aid- de-camps cantered through the streets, bearing important tidings. Plumes, and music, and burnished arms, were in high requisition and gorgeous display. It grew most speedily to be a wonder, how, in so exemplary a commu- nity, such things could have happened, as murdering men and burning churches. With- out question it would have been easy, before the week was out, to have mobbed any one, who might, audaciously, have been sceptical, as to the virtuous and tolerant character of the en- lightened population of Philadelphia!

Our readers will perceive that we meddle with but a small part of the many things, which, on the days in question, made food for God's retribution. There is a sickening de- tail of outrages—of want and desolation—of graves robbed and dwellings plundered—the liv- ing made wretched and the dead defiled—a record which, we are happy, we need not open. We have referred, in brief, to what specially comes within our sphere. We propose to do nothing more, than offer the reflections, which the his- tory we have given suggests to us.

Far be it from us to insinuate, for a moment, that the proceedings of the Philadelphia mob have met or can meet the approbation of Protestants generally, throughout the country, or in the city of the riots. That there are many men, to whom assassination and arson, when brought to bear on "papists," wear the livery of very pardonable offences, we must be blind not to know. But we believe that the mass of liberal men, let their tenets be what they may, concur with us, in abhorring a resort to the weapons of persecution. We have had occasion often, and our brethren in Philadelphia have particular occasion, now, to feel, how little a difference of creed can weigh, with true hearted men, against the dictates of humanity and the feelings of Christian brotherhood. But we are free, nevertheless, to admit, that we cannot understand the apathy of the great mass of the Philadelphia population, without pre-supposing a most singular and disgraceful condition of public sentiment. One alternative only is left to us—and that, we are sorry to say, is a strong one—the inefficiency, and culpable, criminal inertness of the constituted authorities. Either public opinion had fallen to the level of the demoralization which stimulated the riots—or the proper officers of the law were too weak and unworthy, to be a nucleus for the elements of conservation. Between these two views rests the solution of the problem. We fear that it requires something from them both. Not all that the most feeble demonstrations on the part of the authorities could avail, to bring the laws into contempt, would have been sufficient to drive the citizens into silence and disreputable acquiescence, had not the poison of religious antipathy been widely and banefully at work.

We must concede, however, that the conduct of the public officers furnished, by its utter weakness and folly, an ample pretext, if not an apology for the course of the citizens. We do not mean absolutely to impugn the motives of the individuals in authority, whether civil or military. But, so far as we can see, there is no choice left us, save between their unfitness for their places, or their unwillingness to assume the responsibilities which their duty imposed. Some of them—many no doubt—were prepared to execute their trust at all hazards. To such as these, the delay and imbecility of those, without whose authority they could not act, must have been deep galling. They owe it to themselves, therefo to vindicate their characters from the reproa of participating, willingly, in a dereliction duty, without a parallel, even in the copio annals of municipal incapacity. A recurren to two or three facts will satisfy any reason ble man, that the language which we us strong as it may seem, does not go a line b yond the merits of the case. It will be remem bered that the riots commenced on the afte noon of Monday, May 6th, and that, until th morning of Thursday, May 9th, there was n resort whatever to the decisive use of mean demanded by the crisis. The military wh refused on Monday to make their appearanc until provision should be made for their pay did nevertheless waive the matter of compen sation on the ensuing day, and—from that tim until the termination of the tumults—the were under arms. But of what, save of ridi cule, was their appearance productive? Th cavalry charged up one street and dow another—the mob making way for them t pass—cheering them in admirable glee, bu never, for a moment, desisting from thei work of slaughter and destruction. One de tachment of infantry made warlike demon strations upon the multitude, with muskets charged and bayonets fixed. The rioters dared them to the use of their weapons, and pressed upon their bayonets. The soldiery cried out, in sentimental sadness, "How can we shoot our brethren?" and the commanding officer stepped forward, with a gracious speech, begging the ruffians as "American citizens," to oblige him by stopping their ravages! All the time, however, death and the flames were going on with their awful work. At St. Michael's, the keys were given to an officer, stationed with his company for the protection of the church. Through the files of his men, and the very doors of which he was the keeper, *three* rioters, openly and boldly made their way into the building. There, in his presence and the view of his soldiers, a bonfire was made of the ornaments taken from the altar, and there, without a blow or a struggle upon his part, the whole edifice was given to the flames. Some of the reports state that this outrage was perpetrated, while the captain and his corps had *gone to their dinners!* If such be the truth, it certainly bears most reputable testimo-

to their capacity, vigilance, and digestion. ut the fact, which, we confess, has given more astonishment than all others put to-ther, is the inquiry addressed by the sheriff id the mayor, on Thursday morning, to the torney general. In the year of our Lord, ie thousand eight hundred and forty-four, in e United States of America, after nearly three ıys of riot, bloodshed and conflagration—the ws in the dust and a mob triumphant—the vil authorities of a city, containing two hun-ed and fifty thousand inhabitants, address emselves to the law officer of the state, to iow, whether they can use force in putting own the insurrection, and if so, how much! ince the offices of mayor and sheriff were vented, this is the first time, we believe, that original an event has occurred. And the torney general, in a long opinion, replies, iat just as much force as is needful, may, he iinks, be used. He is aware that the "power as been sometimes questioned," but on the hole, he thinks that he would use all the orce which might be "indispensably neces-ary!" We had thought, really, that the right f the law to vindicate itself had never been questioned," by any one, sufficiently respec-ible, to be alluded to in an attorney general's pinion. Does not every man, who knows ny thing of law or of the theory of govern-ient, know, as familiarly as his alphabet, the iaxim, that allegiance and protection are cor-elative—the citizen rendering the one, being ntitled to demand the other? Was it ever oubted, by any sane man, that the law, se-uring rights, secures the means of their de-ence? Did any one ever suppose that public fficers are sworn to preserve the public peace, nd yet have no right to use the necessary ieans for doing so? Does not every tyro now, from the horn-books, that under our ystem there is a progressive recourse—as to ie means of forcibly sustaining the laws gainst "domestic violence"—from the power f the county, which the sheriff has a right to ummon, up to the whole army and navy and iilitia of the union, under executive control? By whom then have such things ever been questioned"—and how can a public func-ionary be justified, in saying to a tumultuous opulation, that the very means, which he dvises for the restoration of public tranquil-ity, have been subjects of dispute? We must repeat that we are lost in wonder at the whole affair—if, indeed, at this day, there be any thing strange enough for wonder.

There are many other matters upon which we might dwell—such for instance as the en-deavor to create an impression that the whole of the tumults had been the work of a few boys—and the proclamation, requesting pa-rents and guardians to keep their dangerous juveniles at home! These things and a host of others, like them, would be fair themes for comment, did not the ridicule which they de-serve appear too much like levity, for so serious and solemn an occasion. We write, our readers may well imagine, in no spirit of satire—in no mood of jest. We feel that our sorrow for the past, is tempered by anxiety for the future. To what extremities the excited passions—the burning prejudices—of bad or misguided men, may hereafter lead them, who can know? The feet which have once tram-pled upon religious freedom, with impunity, may endeavor to keep themselves in the same path. Nothing is so contagious as the lust of license. But that the contagion must be stop-ped—that the violation of right must have an end—that the altars of God, and the hearths of men must not be polluted further—is, be-yond all doubt, the conclusion, to which every free mind must come. There must be an end of these things, once and forever. And how are we to arrive at it? The question is a very grave one, but it must be answered, and that too, satisfactorily. The present state of things cannot last—for human patience has limits, though persecution may have none.

For our own part, we have no hesitation in saying that the remote and substantial cause of the outrages at which we have shuddered, is very palpable to us. A little prudence, a little sense, a little charity, would very readily remove it. Every one knows the character of the warfare which is waged against the Catholic faith, by those individuals and presses, whose interest, or amusement, or ambition, brings them into the field of controversy. While the members of the Catholic com-munion, under the teachings of their church, endeavor to go on in peace—criminating no one—molesting no man in his worship—tear-ing down no pulpits nor schools—meddling with no man's relations to his God, but only endeavoring to discharge their duties, as citi-

zens and Christians—they are accused on every side, of holding doctrines unfavorable to the perpetuation of our free institutions—conspiring with the pope and his emissaries, to prostrate this fair republic! In vain they point to the best fields of the revolution, where the blood of their fathers flowed as profusely, as any that made red the soil of freedom. In vain they point to the standard of religious toleration, first, in the known world, planted upon the shores of the Catholic colony of Maryland. In vain they direct attention to the very constitution of their church, which makes its highest offices accessible, equally, to the humble and the lofty. All in vain they challenge the designation of a single case, wherein they have done otherwise than uphold, with their capacity as public servants and their means as private men, the welfare of this people, and the integrity of the laws and the constitution. Their literary institutions—their seminaries of learning—their establishments of public charity—are all before the world, (those that are left of them), and they invite and have invited public scrutiny, to show in what, they have fallen from their duty to advance, according to their means, the cause of intelligence, humanity and peace. To arguments such as these, there is but one mode of reply. The pope—St. Bartholomew—and the Spanish inquisition, are the premises—the Bible is brought in by way of illustration—"idolatry and mummery" furnish the rhetoric, and that "popery must be suppressed!" is the sapient conclusion. Prejudice, such as these things beget, is instilled from childhood. Men are taught, that, if they admit "papists" to be Christians, they are in the extreme of liberality—and they are followed, forever, by the suggestion, that their "liberties" are in danger of being kidnapped, bodily, wherever a cassock or a cross may appear. There should, we most seriously urge, be an end put to such modes of argumentation. They are disgraceful to the intellect of the guides and the guided; they do discredit to the hearts of both. Let us suppose the case were altered. Let one single Catholic periodical denounce any Protestant denomination, as hostile to public freedom. Let one single Catholic mob tear down a meeting house—or burn a bible society's office—or drive a Protestant minister, with his wife and children, from the ruins of his dwelling—and where would the matter find an end? Would it last three days, in triumph, do our readers think? Or would public functionaries require three days and a legal consultation, to know whether it would be lawful, by force, to put it down? Alas! alas! the questions are too easily answered. Can then misrepresentation and uncharitableness—murder and arson—be sins or crimes more heinous, on the one side than on the other? And is it not time for public intelligence and the spirit of enlightened toleration, to put an end to such things altogether, by discountenancing the efforts of bigotry, and denouncing those who resort to them? We appeal to men of sense—we speak, not as Catholics, but as men. We appeal to them as citizens of a common country, to rectify a condition of public sentiment, which is unjust, unreasonable and oppressive—which has cost blood and treasure heretofore, and which may be, if it grows, far more costly hereafter. We speak neither in anger, nor with a thought of returning evil for evil—but, most solemnly we press our views upon every man, who has the good of his country and his kind at heart, and who believes in the justice of God. Left upon the dishonored walls of the church of St. Augustine—still visible amid the traces of flame and pollution—are the warning words, "THE LORD SEETH!" When, on the Sunday following the riots of which we have spoken, the bells of the Catholic temples were silent—no throng of worshippers at their gates—no voice of prayer beneath their arches—no incense rising before their altars with songs of praise—those solemn words must have stricken with humiliation and awe, the heart of every ingenuous man, upon whose sight they fell! Would that the consciousness of an omnipotent presence, seeing all things and judging heart and thought, may have its influence, in saving our country from that terrible catastrophe, which must ensue, when the people shall forget, that liberty dies with law—despotism commences with license!

## HUMAN PRIDE.

*I have unlearned contempt.* It is the sin
That is engendered earliest in the soul,
And doth beset it like a poison worm,
Feeding on all its beauty. As it steals
Into the bosom, you may see the light
Of the clear, heavenly eye grow dim and cold,
And the fine, upright glory of the brow
Cloud with mistrust, and the unfettered lip
That was as free and changeful as the wind,
Even in sadness redolent with love,
Curled with the iceness of constant scorn.
It eats into the mind till it pollutes
All its pure fountains. Feeling, reason, taste,
Breathe of its chill corruption. Every sense
That could convey a pleasure is benumbed,
And the bright human being that was made
Full of rich warm affections, and with power
To look through all things lovely up to God,
Is changed into a cold and doubting fiend,
With but one use for reason—*to despise!*
Oh, if there be one law above the rest
Written in wisdom—if there be a word
That I would trace as with a pen of fire
Upon the unsunned temper of a child—
If there be any thing that keeps the mind
Open to angel visits, and repels
The ministry of ill—'tis *human love.*
God has made nothing worthy of contempt.
The smallest pebble in the well of truth
Has its peculiar meaning, and will stand
When man's best monuments have passed away.
The law of heaven is love, and though its name
Has been usurped by passion, and profaned
To its unholy uses through all time,
Still, the eternal principle is pure;
And in these deep affections that we feel
Omnipotent within us, we but see
The lavish measure in which love is given,
And in the yearning tenderness of a child
For every bird that sings above its head,
And every creature feeding on the hills,
And every tree, and flower, and running brook,
We see how every thing was *made to love;*
And how they err, who, in a world like this,
Find any thing to hate but Human Pride.

H. J. B.

# LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Continued from page 315.

## CHAPTER IX.

LORENZO resumed in these words: "Towards morning, the jailer brought me some nourishment; he remained, with arms folded, standing opposite to me. I took a cup of broth, which he had placed before me, and drank half of it. He presented me a piece of fowl. 'My wife,' said he, 'sends you this; eat, you must preserve your strength.' I kindly thanked him. Taking my hand, he said: 'it seems that the visit you have received, has rendered you more reasonable.' 'I have made the sacrifice,' I answered, in a low voice, and stifling a sigh.

"He looked at me in great astonishment, and I can conceive his surprise at the sudden change, believing that the same person was in prison. My situation was not to be compared with Henry's, devoid as he was of religion, which gives comfort in the midst even of the greatest misfortunes. I declined eating, but finished the cup of broth, and reiterating my thanks to the jailer, said, 'give my thanks to your wife; tell her to pray for me to Him who takes account even of a glass of water offered in His name.' He urged me still to partake of the fowl, but seeing me resolved to eat none of it, 'I will leave it with you,' said he; 'perhaps, at a later hour, it will be acceptable.' Then, taking my hand, which was burning, 'if you do not eat,' said he, 'you will scarcely be able to bear the punishment, which you have to suffer. Think too,' he exclaimed, with earnestness, 'that you have a soul to save or lose forever.' He then left me. I reflected a long time on his words. I knew that I was to be deprived of sight; but was ignorant of the manner. I had read and heard of criminals having their eyes torn out, and that they often died during the infliction of the punishment. I would have preferred death to the futur which opened before me, and I began to loo upon my approaching end as a favor, and prepared myself, with calmness and resignatio for the judgment of God, who made me feel thousand times more of love than fear.

"I was on my knees, buried in my thoughts when the jailer returned; he held in his han a light and a book. 'I think,' said he, 'tha this evening your sentence will be executed here is a book to engage your attention in th interval. I did not bring you a light before because you were so unreasonable that I feare you would have abused the privilege; but truly, religion has gained the upper-hand. wish then to give you this last consolation whilst you are yet in a condition to receive it. I took the book, and thanked him; it was th lives of the first martyrs, and a collection o hymns, bound together. Whilst I was looking over the book, he regarded me with an earnestness, which alarmed me, I was afraid that h guessed my secret; but I soon discovered tha it was through mere curiosity, and that no having until then visited Henry and me, excep with a dark lantern, he had not known ou features—'You are very young,' said he, sighing.

"I continued reading, but all my thoughts were concentrated on my position. I knew that on demanding to see the Duke of Medina, I should be saved. But probably Henry was still in Spain; the condition of Count Tancredi might have delayed his departure; I should endanger his life, and baffle my undertaking.

"I asked if it were possible to obtain a delay of five or six days. I learned that I could not, and that already three days had passed, since my sentence should have been put in execution. I blessed, in my heart, the adorable designs of

ovidence, who had wished to save Henry, d I insisted no more. I read, for some time, e lives of the martyrs, and my heart became flamed at the thought of the rewards which ere promised me. I offered myself, with pture, in sacrifice to Him, who had died for e upon the cross; and faith and love elevating y soul, I even longed, ardently, to survive e execution of my sentence, in order to prong a life of trouble and destitution, which an ernity would crown with so much the more ppiness, in proportion to the length of my fferings.

"Whilst my soul was exalted even to heaen, my body felt fatigued and exhausted. I ept soundly, and was only awakened by the oise of the door opening. Several persons ntered.

"Convinced that my hour had arrived, I used my soul to Him, who alone sustained ie, and offered no resistance, as two men tied ny hands behind my back, and placed me on ne bed.

"I understood, in their Spanish tongue, that ney were astonished at my youth and resigation. One made the sign of the cross on my orehead, 'Suffer for our Saviour Jesus Christ,' aid he, 'you will have a recompense.'

"This thought animated anew my courage, nd destroyed all idea of suffering. A bandage vas bound tightly across my eyes. It was, I hought, of herbs, and contained something so lamp and cold, and so penetrating, that I was nable for a long time to recall my recollection.

"At last, my chains, the darkness which surrounded me, made me sensible of my unhappy fate. 'O mighty God!' I exclaimed, have you abandoned me?' I was alone: six hours, which appeared an age to me, passed.

"After this, the jailer entered, and without changing my position, he gave me some broth, mixed with wine. 'I have obtained,' said he, that this means should be employed to deprive you of sight, because neither your life, nor health will be endangered by it.' 'I thank you,' I replied; 'for although this life may be burdensome to me, I owe it to you. May heaven recompense you!' 'They have bound you, only that you might not tear away the bandage, which must remain upon your eyes for twenty-four hours.' 'If I promise not to remove it, would you trust me?' 'Yes, for after all, you would but expose yourself to a more cruel punishment.' 'That consideration is not necessary to induce me to keep my word.' He unbound my hands, and left me. It was then about nine o'clock.

"I fell upon my knees, and passed several hours in prayer; consolation and peace took possession of my soul. I, a thousand times, blessed divine Providence, and don Silva, who had been the instrument in guiding me to the knowledge of truth, and to whom I owed my resignation, and my future and eternal hopes.

"Towards evening my jailer and some other persons entered; they untied the bandage. God has placed in the heart of man a ray of hope, which does not abandon him even in the greatest distress; and which he often entertains against the clearest evidence. I felt it, alas! in my frightful state, and without wishing to acknowledge it even to myself, I dared still to hope that my misfortune was not consummated. But as they uncovered my eyes, and I felt the mild warmth of the lights, which they held near, yet nevertheless, found myself involved in total darkness, a cold sweat covered my face, and I became insensible. When I recovered, I was on my bed; the surgeon of the prison near me; for the jailer, having discovered my wound, which I had disregarded, and which was much inflamed, had promptly sent for the surgeon. He asked me if I had been wounded before or since my abode in prison. I made no reply. He placed a bandage upon it, and took the greatest care of me. I then occupied myself with the sole desire of completing my sacrifice, by the sanctification of the remainder of my life. I inquired to which I was condemned, perpetual imprisonment, or the galleys? They told me, that it depended on my choice. I did not hesitate. Don Silva had proved to me, and I had myself seen, what good could be effected among the slaves, by one of religious principles. The humiliation of this state was a further motive to determine me, for I had no longer any other ambition, than to increase by earthly afflictions, the eternal glory towards which all my thoughts were directed.

"I was then, together with six convicts, sent to ——. My companions laughed, sung, and related the causes of their condemnation; as for me, I kept profoundly silent. Nature did not always second grace; I prayed at intervals; at other times my mind dwelt upon

the thought of my life but just begun, and yet, already lost; my friendship for Don Silva, and the renunciation of my brother Arthur, which, of all my sacrifices, afflicted me most.

"Arrived at ———, we were placed in a galley; then conducted, two by two, to the work for which we were destined. My companion was to teach me to be useful to him in his labors. My companion soon became attached to me, as I worked unceasingly, often doing his task with my own. He had little sense of religion, but his soul was not dead to gratitude. I spoke to him of God, of his goodness, his mercy, and love; and I applied myself to confirm within my own soul, a settled peace, which rendering my temper more equal, would give to those around me a higher idea of religion, to which I owed all.

"A clergyman occasionally visited us. It was with inexpressible happiness that I received the sacraments of penance and the holy eucharist. To avoid scandal, and all embarrassing questions on the nature of my crimes, I told the chaplain that I had approached the sacraments only twelve days previously. This was true, for I had communicated in the morning of the day, on which I was attacked in the forest; but he no doubt supposed that I had received communion since my apprehension; Henry's arrest being much anterior to this period.

"By degrees, I became accustomed to my new life; I began even to enjoy myself, in the midst of my misfortunes. God gave me grace, to have Him almost always present to my thoughts; my soul only lived on earth to diffuse the divine peace and love, with which it was filled. My companion became fervent, and manifested the most lively repentance for his sins. A short time after, he fell sick, and died in sentiments the most consoling for his eternal salvation. I scarcely quitted him for a moment; I felt his loss as that of a real friend; so true is it, that religion makes difference of conditions disappear, and supplies, by her unspeakable charms, the want of education, delicacy, and grandeur of soul.

"I had been several months at —— when a part of the slaves were about to be sent to Bayonne. The name of this city made my heart palpitate. They were going to occupy that vessel to which Don Silva had conducted me. They would enter the chapel, where, for the first time, I had been present at ma Perhaps Don Silva was still the consoling a gel of the place. I asked to be of the numb of those who were going to leave, and obtain permission without difficulty.

"During the journey, we suffered a gre deal from the excessive cold of the mountai we had to traverse; my wound opened afres it had never been entirely healed, and no caused me great pain. I found an inexhaus ible source of consolation in Him, who di posed of me, according to the adorable desig of His providence, and who deigned to susta my patience and my courage. Arrived at Ba onne, we were soon established in our ne abode.

"The following morning, I inquired if Sig nor Don Silva was still in Bayonne; and upo receiving an affirmative answer, I experience such violent emotion at the thought of agai meeting my friend, the only being in the worl to whom I could confide my troubles and ope my heart, that I fainted. Alas! I felt but to well that nature was not annihilated in me and that I still loved Don Silva with all th ardor which had ever been natural to me On reviving, I felt my hands pressed wit affection, and I believed myself the sport of dream; but, my name, pronounced in a low voice, made me start. I was in the arms o Don Silva. Recovering immediately my pre sence of mind, 'I pray you,' said I, 'respec my secret, and see in me only the unfortunate Lorenzo (I had taken this name on quitting my prison), little worthy of being distinguished from the mass of convicts.

"Don Silva was too much affected to reply. We were alone. 'Great God!' he exclaimed, 'hast thou abandoned this soul, redeemed and saved by such multiplied graces! What have you done, dear and unhappy Hidalla?'

"I threw my arms around him: 'Don Silva, condemn not your friend, without hearing him,' and assuring myself that we were alone, I fell at his feet: I made the confession of my life, since our separation, and I concealed from him no circumstance of it. He raised me with emotion; urged me to discover the truth, and return to my family: to this I objected. 'Each day,' said I, 'I renew my sacrifice in the depth of my heart; it is the pledge of an eternity of happiness and glory. I live but for that future life. Permit me, encourage me to finish my

reer, as it has been commenced. I have not served the unspeakable joy of again meeting ou. Heaven is too kind to me; I know not ow to be sufficiently grateful.'

"Don Silva was bound by the secrecy of onfession; he acceded to my request. I reurned to my task with a soul overflowing with adness, and replenished with consolations. on Silva saw me every morning. He said ass; and I often had the happiness of receiving e holy communion. He came daily to read me, whilst I worked. I had, as it were, reeived a new existence. This abode of shame nd misery became to me a paradise of delight. Yes, Sidney, I was the happiest of men, with pure conscience; remote from the tumult and gitation of the world; a profound obscurity, nd occupations all elevated by supernatural otives; not a sigh, not a step, which may not ave been profitable for the future life, and all e charms of a most holy friendship. Ah! idney, when shall it be given you to know e ineffable joy of the continual presence of od; and the delight which the thought of imortality gives.

"I learned, through Don Silva, what had ecome of Henry Walsingham, and although had not named him, for whom I bore captiity, I saw that he was informed of it, when e told me that Henry was converted, and had ade his abjuration to him. I obtained from im, a promise that he would never give Henry ny intelligence of me; and I wrote to him the vo notes which he received, by means of a erchant who was going to pass Walsingham astle.

"However, if adversity elevates the soul, rengthens it, and detaches it from passing ings; friendship and its delights, how pure ever they may be, enfeeble and diminish ore or less, our spiritual strength. This, I xperienced. Accustomed, with Don Silva, rise to the contemplation of celestial things, supposed myself disengaged from the earth, nd all its miseries and vain attachments. las! the death of my friend showed me what was, a reed shaken by the tempest, and as ough swallowed up in the waves of tribution."

Here Lorenzo covered his face (which was et with tears), with his hands. Then, deeply ghing, "There are griefs which time can ever weaken, and of which, religion seems pleased to let us fathom the whole extent, in order to purify us, and to serve to the glory of Him who sends them.

"Two days passed without my seeing Don Silva; during two years he had rarely missed a day. I learned that he was sick; my prayers were unceasing, but too eager, too little resigned; they were not worthy of being heard.

"My angelic friend had filled the measure of his good works; he was called to an eternal recompense. Feeling his end approach, he obtained permission for me to be led to him; I fell on my knees at his bedside, and burst into tears. He asked to be left alone with me:—

"'Hidalla,' said he, 'the moment of our separation draws near; I bless and adore the will of Him, who calls me. I regret life only on your account. I feel all, that the loss of your sole confidant, of the only friend of your misfortunes will cost you; but He, who takes him from you, can give you another. But, perhaps, he wishes to possess your heart without any division. Calm yourself, then, my beloved Hidalla,' he continued, observing me almost suffocated by my sobs; my friend, my brother, I leave you but for a very short time, which will pass as a dream, to be followed (I confidently hope) by unchanging and eternal happiness. You are still free to seek consolation in your family. I do not, however, require it. If God sustain your courage, it will be well for you, who have sacrificed all for Him; Arthur, Silva, and the world. Never forget the grace of your conversion, and all that the infinitely good and merciful being has done for you. To Him, I confide you. I could wish to have labored more faithfully in his service. Oh! that I could describe the joy which shall gladden your last hour, when you will be able to produce before his throne of justice sacrifices, nothing less than the total abandonment and renunciation of all the pleasures of this world.'

"Don Silva's words filled my soul with new courage; I pressed his hand to my lips. 'Yes,' I exclaimed, 'I will finish the work which the Most High has begun in me. I resign myself to every suffering. Pray for your friend, that he may obtain strength and perseverance.'

"He promised never to forget me, and desired my prayers for the repose of his soul. I remained near his bed during the administration of the sacraments, and whilst the last prayers were said, to which he responded with great recollection.

"At the conclusion, his voice became weak; he pressed my hand, and blessed me, making the sign of the cross on my forehead. 'Adieu,' said he, 'until the day of our eternal reunion. Remember that I shall await you, and that it depends upon yourself to rejoin me.' These were his last words. They left me with him, until feeling his hand cold and icy, and calling without receiving any reply, I was certain of my earthly desolation. My strength forsook me. I remained motionless near him I had lost. The attentions of my companions were not able to restore my disordered mind. I cannot give you an exact account of what befel me after the death of Don Silva. Finding their care useless, it was determined to transfer me, with some others, to the maritime town of T . . Robert was one of the number. Change of air restored me by degrees to a calmer state. The continual fever, which I before had, left me. My strength was re-established. I recovered the peace and joy of a soul entirely resigned.

"Nevertheless, when I understood that the Marquis of Rosline was at T———, nature again disturbed me. I was troubled by the idea that Arthur would look upon his brother with contempt, indifference, or at most a humiliating compassion, without knowing him; and whilst his voice would make me leap for joy, I could never behold him.

"I passed the night in a strange agitation, and shedding many tears, urged by the desire to embrace Arthur, make myself known, and return to my family. Grace, however, triumphed. I renounced this enjoyment, and promised myself in exchange for it, a more solid joy in heaven, as the price of my renewed sacrifice. I slept, and dreamed that I saw my brother. I found myself on my knees in a church. Arthur appeared above the altar, with a smiling countenance, holding a palm in his hand. He blessed me. 'Your prayers have been heard,' he said, 'I am a Catholic. Adieu, 'till eternity.' I awoke, calm and consoled. Again, for an instant, I thought that in discovering myself to Arthur, I should bring him to the truth; but very soon, I reflected that God has need of none in the execution of His designs, much less of so weak a creature as myself.

"Arthur's conduct occasioned me new combats. Determined to keep an inviolable silence about my name, I foresaw, at the same time, all the violence of the assaults my heart wou have to sustain. You know what has passe since this time. I feared only the presence the Marchioness of Rosline, the only one of m family who knew me personally; Lord Don van having been several years dead, and th Duchess of Salisbury, my mother, from who I have been separated almost since my birt and who would never have recognized h son in the person of Lorenzo."

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CHAPTER X.

Lorenzo having closed his narrative, adde with a profound sigh, "I have but one wis upon earth: it is the conversion of my belove Arthur—and of you." He then remaine some time with his head resting upon hi hands; and profoundly recollected. I wa sensibly affected. His conversion, the par ticular graces he had received, his conduct i the trying situations in which he had bee placed, all made upon me an impression whic I did not wish yet to acknowledge. Agitate and struggling with my various emotions, arose and walked with rapid strides along th room. I was buried in my reflections, when raising my eyes, I saw the marquis of Ros line standing before me, leaning upon th mantel-piece. His eyes were steadily fixe upon me. Struck by his unlooked for pre sence, I was about letting an exclamation es cape, when he, by a sign, withheld me.

At the same time, the voice of Lorenzo re called me to his side. "Do me the kindness to tell me," said he, "if Arthur has spoke to you in private since the other day, on the subject of your reading, and if he has made any prohibition."

"None; but I wish, on my part, to respond to his generosity; without, however, resisting that interior voice which inspires me with esteem for your religion, and with the resolution to search into it. I have disclosed my intention to the marquis."

Lorenzo appeared to feel great satisfaction. "Persevere in this just design, my dear Sidney, and request my brother to be present at your spiritual conferences; this will be a mark of your confidence in him; he will feel it, and perhaps heaven will hear my prayer, and grant me the happiness of seeing Arthur open

s eyes to the truth. Oh! then I shall have ›thing to regret."

The whole soul of Hidalla animated his ords. I felt great embarrassment at the pre-nce of the marquis, and the impossibility of quainting his brother of it. A moment ter, perhaps through pity for me, or delicacy, put an end to my trouble by touching the ck of the door, which was open, and pre-nding only then to enter, he came near Lo-nzo and inquired after his health. After me minutes he left the room, making me a gn not to betray him. I kept his secret. In e evening, Lorenzo came to sup with us. enry was not yet informed of anything that ıd passed. The marchioness of Rosline and aroline kept up a cheerful conversation. Ar-ur, absorbed in his reflections, took no part it. The next day, while seeking Lorenzo, went to the chapel, thinking to find him ere, but what was my astonishment at be-›lding there, on his knees, and so profoundly oughtful that he neither saw nor heard me, e marquis of Rosline! His example in-ıced me to pray a moment to the God who, y friend said, was present in the sanctuary. then went to the garden, where, meeting Lo-nzo, I apprised him of what I had just seen. He pressed my hand. "God is all power-ıl and infinitely good. He will hear me. I el assured of it."

The marquis called me, but perceiving Lo-nzo, he joined us. "Hidalla," he said, "I m going to deprive you, for a moment, of idney, to whom I have something to say; ut solitude is not unpleasant to you, for you re never alone."

These words, and the subdued air which ccompanied them, added to the astonishment hich Arthur's conduct occasioned me. "I ave bad news to tell you," said he; "politi-al affairs are in a grievous state. The queen Mary Stuart) has numerous partisans. Lord Murray also. Peace will not be established vithout trying events. I have no intelligence om Lord Seymour, who has left the king-om. Many are expatriating themselves, and assing into France and Spain. You can ither do likewise or remain with us; but this s the moment to decide, whilst yet affairs per-nit deliberation."

"I do not hesitate," I interrupted, "and nless you are certain of my being either use-ful or necessary to my uncle, I entreat you to let me share your lot, your opinions and dangers; and still continue over me your mild and valued guardianship."

"My son Edmund, is not dearer to me than you, Sidney," affectionately resumed the marquis. "You will ever have a family tenderly attached to you, in the members of mine. Henry lives unconnected with affairs of state. If you lose a friend, it will be myself, who from my position must follow the different political movements. But Lord Walsingham and my brother Hidalla will ever be to you safe guides, enlightened, and perhaps more capable of advising well. If you desire to remain in Scotland with us, I consent, and even urge you to continue your examination of the Catholic faith. Apply to Henry and my brother. Mr. Billingham, too, will greatly assist you. Do not lose your precious time. God alone knows what is reserved for us; and as Hidalla has well said, we should not live for this transitory life, but for another which will never end." The marquis hastily left me; I observed that he feared betraying some strong emotion, which he would not, perhaps, have been able to command, had our conversation been prolonged.

I rejoined Lorenzo, whom I found with Henry, to whom he had made himself known, beseeching him earnestly to conceal from Arthur the part which he had had in his sufferings. In the afternoon, the marquis took his brother apart with me. He confessed to him that seeing the door of his room open, he had entered just at the commencement of his recital, and that he was too deeply interested to withdraw, or to make his presence known. He promised that he would appear entirely ignorant before Lord Walsingham as to what personally concerned him.

Lorenzo's health was fully re-established. He resumed all his cheerfulness. But few strangers visited Remember Hill since the troubles at the capital, a great many families of which were exiled, or had voluntarily left the country. We were confined to our family circle; and were extremely happy in that agreeable solitude. We entered earnestly into the study of religion, to which we devoted two hours daily. Mr. Billingham presided, in order to resolve our doubts and objections, and to explain obscure or difficult points. Lord

Arthur, who was present at all our meetings, maintained an unbroken silence, never venturing either a question or a remark. Sometimes he pretended to read, but he lost not one word of the conversation; and I—such is man and the perverseness of his mind—since I had greater liberty in my search for truth, pursued the inquiry with less ardor, and was disposed to urge a thousand difficulties.

One morning I found the marquis alone in the breakfast room, engaged in reading. He closed his book on seeing me, and laid it on the mantel piece. When all had withdrawn, I had the curiosity to look at the title of this work, which I had already seen several times in his hands. I was not a little surprised on recognizing the title to be "A Treatise on the Contradictions of the Protestant Church;" this was the book which had so much excited his displeasure when he saw me reading it to Lorenzo. I began to think that Lord Arthur was thinking seriously of his conversion.

Some weeks passed. We did not allow ourselves to be much alarmed by the civil troubles, but kept our reflections to ourselves. In our little community, opinion was divided. Henry, his wife, and sister, were attached to the queen (Mary Stuart), whose religion was theirs. The marquis of Rosline was of the Protestant party, at the head of which was Lord Murray, natural brother of Mary Stuart, then regent of Scotland, and the active persecutor of that unfortunate queen.

At breakfast, one morning, Arthur was handed a note. He changed color several times while reading it, and hastily tearing it, he said, "I must repair without delay to Edinburg; do you remain here, and tranquilly await my return, or some intelligence from me. I shall write to Mr. Billingham, and to you, if time permit."

He rose and left the room. My grief for this sudden departure was equalled by the surprise which the promised correspondence of the marquis with Mr. Billingham caused me, with whom I had never seen Lord Arthur even converse; and who, until then, I supposed, was least known to him of any resident at Remember Hill.

The marquis' wife and sister were exceedingly alarmed at this hurried journey; but he was so little communicative, that neither ventured to ask any particulars. Lorenzo took it upon himself, and we learned that the cond tion of the queen was frightful; the number her friends much diminished; and the capit abandoned to the horrors of civil war.

After dinner, the marquis embraced M tilda and Caroline. Then addressing himse to Henry, he said: "I commit to your charg my dear brother and Sidney,—I resign to yo all my authority over the latter; I recommen him to you as my own son. And you, dea Walsingham, be cautious; do not take part i affairs for which you are not called. If should give advice, it would be that you prof by the first opportunity to proceed to the con tinent—to France or Italy."

"Without you?" interposed Lorenzo, wit emotion, throwing himself into his brother' arms.

The marquis, deeply affected, pressed hi to his breast; then, seeing our tears flow, h gently disengaged himself, and pressing hi hand, said to him: "You have religion; confid in the divine assistance and pray for me." H tore himself, precipitately from our embraces threw himself into the coach which was wai ing for him, waved his adieus and departed.

Ten days passed without bringing any new of Arthur. Political affairs were desperate The queen was detained at the castle of —— with very little probability of escaping fron her numerous enemies. The evening of th eleventh day, Mr. Billingham said he wa going to communicate a letter from the mar quis. "It will much afflict you," added he "but God is there; he will not abandon hi own." He requested Henry to read it. I was as follows.

"My dear and respected friend,—I con verse with you, perhaps for the last time, and without knowing whether this letter will eve reach you. I owe to you the details of my conduct; may it afford you subject for thanks to Divine Providence, and be some consolation to my friends at Remember Hill. I arrived a Edinburgh after a journey of three days, and repaired to Lord Kilcardy's, one of the mos zealous partisans of the queen. I perceived from his reserved conversation, that he supposed me still of the opposite party, a Protestant, and government minister. I took his hand. 'My lord,' said I, 'you distrust me, and prudence requires it. Let me remove an impression which pains without surprising

e. I have left my family; and my volun-
y arrival in the capital, at the time of the
ar crisis, is the effect of the confidence of
e illustrious prisoner, who honors me with
e title of her defender. I then informed him
at before leaving Remember Hill, I had re-
ived a letter from Lord Maitland, the faith-
l secretary and friend of Queen Mary, in
hich he retraced our intimate friendship at
e university; spoke feelingly of the virtues
d misfortunes of our sovereign, of the jus-
e of her cause, and the atrocity of the cal-
nnies invented to destroy her; and there was
ded to his letter, a little note, containing these
w words, written in pencil by the hand of
e queen: 'If it be true, as Lord Maitland
sures me, that the marquis of Rosline es-
uses my unfortunate cause, may Heaven,
e protector of the just, remove far from him
the evils of which I am the victim!' I then
d Lord Kilcardy, that Baron Dunbar, my
lative, was also of our party; that his assem-
ed vassals were going to make a last attempt
rescue the queen. Lord Kilcardy affec-
nately embraced me. We visited Lord
aitland, who received me with transport.
e succeeded in seeing, for an instant, the
een. I fell at her feet. 'I then have friends
ll,' said she, with all the warmth of her
nerous soul, 'and the marquis of Rosline
of the number! Alas! you will perhaps
y with your life this noble devotedness!
ut there is a God— You are a Protestant,'
she added. Here I concealed no longer. 'I am a Roman Catholic,' I exclaimed, with ardor, 'and if I have not made my abjuration on arriving at Edinburgh, it was in the sole fear lest such an action would but further expose the small number of your majesty's faithful servants.' The moments were short. We parted with the queen, never again, probably, to see her in this world. A few days after, several engagements overthrew our feeble hopes. Lord Kilcardy and his friend, the valiant Monteith, were taken and delivered up to the worst punishment. They have preceded me, I indulge the sweet hope, into the land of recompense. The partisans of Lord Murray fill the capital. The Catholics are massacred and exiled under a thousand different pretexts. For thirty-six hours I have inhabited the state prison; where so many defenders of the same cause have been enclosed until the moment of going to the scaffold, to seek the price of honor, of religion, and of courage. My soul is tranquil; the queen and her danger alone occupy my mind. I made my abjuration, the day on which the last engagement took place, in presence of the army. What have I to regret? Faith is my defence, my hope and strength, the pledge of my crown. Adieu; bless me; pray for the queen, instruct Sidney, console my friends. Congratulate yourselves, all, on the fruit of your prayers, of your kind solicitude, and on the happiness of

ARTHUR OF ROSLINE."

TO BE CONTINUED.

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## ST. ALOYSIUS.

JUNE 21ST.

LOYSIUS GONZAGA, the wonder and the bright ornament of these latter ages, e unspotted mirror of innocence and purity, as born in the year of our Lord 1568. His ther was a prince of the Spanish kingdom and joyed a very high post of honor at that court, der the title of marquis of Castile (Chalon): his mother was descended from one the most distinguished families in Piedmont. though they derived lustre in a worldly sense from the high station which they occupied, their principal merit was derived from the sincere piety which they displayed in the rearing and educating of their family in the fear of God. Aloysius, like the prophet Samuel, was the fruit of his pious mother's prayers; in all the sincerity of her heart she besought the Almighty that he would grant her a son, who would consecrate himself in after life to his especial service. This ardent

prayer was soon heard by the Almighty, as she had every reason to expect; for we learn from ecclesiastical history and even from the holy Scripture, that such pious petitions are very agreeable to God and easily granted. This favor was, however, obtained through the intercession of the Blessed Virgin; for the physician having declared that the child and mother, during the pangs of her delivery, could not both survive, the marchioness had recourse to the mother of God, and vowed to perform with her son a journey to Loretto, if a safe deliverance were granted to her. It was with this marked predilection of God that our saint was born, and it will hereafter appear, that he proved himself by no means unworthy of the high favor which had been conferred upon him. His pious mother was deeply impressed with the vast importance of giving to her children a Christian education; she considered this as the very first of all her duties; she looked upon it as one which necessarily had a very direct and immediate influence upon the character and future career of her children; she, therefore, endeavored to impress continually upon their tender minds the vast obligations under which they were in their relations with God. She endeavored to instil into them, from their tenderest years, the happiness of loving God with their whole heart, the great obligation of serving him faithfully. She taught them as soon as they could speak, to say the "Our Father" and the "Hail Mary," and, whilst saying those beautiful prayers, she bade them elevate their little hearts to God, to thank him and to love him for his goodness. Aloysius was attentive to all these lessons, and was determined to profit by them. Scarcely could he articulate, when his pious mother made him reverently pronounce the sacred names of Jesus and Mary: she taught him how to make the sign of the cross, and so well did he profit by her lessons that this relish for piety continued with him during the remainder of his life. As soon as he could walk alone, he endeavored to hide himself from observation: when found he was always on his knees, profoundly adoring the majesty of God. Even at this tender age he distinguished himself by his compassion for the poor: he gave all his pocket money to them, he could not even look upon a beggar, without desiring to give him something. Such bright inclinations in the dawn of his life, gave hopes that its meridia would be still more brilliant, and it was we argued that the bud which promised so we would not fail to produce in its due seaso rare and admirable fruit. His father, ignorar of the designs entertained by Providence in hi regard, was anxious that he should embrace military life. With a view to further this ob ject, he carried Aloysius whilst but fou years of age to Cascal, where he had assem bled a considerable force to assist the king i his expedition against Tunis. It was here i the midst of the licentiousness, more or les prevalent in the camp, that he was expose to many dangers both of soul and body; it wa here that he made use of language, ti then unheard from him, and which prove to him, during the whole course of his afte life, a prolific source of regret: although, cer tainly, his then tender age and ignorance c the meaning of such language entirely excuse him from blame. Having arrived at the age c seven years, he gave himself entirely to God and wished to live only for the service of the di vine majesty; this he was accustomed to cal the "epoch of his conversion;" he ever afte considered it as one of the most signal fa vors of Almighty God that he was permitte to know and to love him in so tender an age Even at this early period, he recited daily th little office of the Blessed Virgin and the sever penitential psalms, and although attacked wit a violent fever which lasted for eighteer months, he omitted none of his customar prayers. Such were the first foundations o that spiritual edifice which Aloysius com menced to rear at a time when many childrer can scarcely distinguish evil from good, bu whose perfection after completion, has neve ceased to command the admiration of all suc ceeding ages. After the expedition into Tunis Don Ferdinand spent more than two years a the court of Spain, from whence he went t Chatillon. He found Aloysius on his arriva no longer fired with the same martial spirit the same fondness for military affairs wit which he had left him, but quite altered, an appearing to be totally occupied with piou exercises. Surprised to see such a maturit in a child of but eight years of age, he already looked upon him as one worthy to inherit th honors, and capable of sustaining the digni ties of his house. But Aloysius had already

the grace of God formed far different pro-
ects: he began to entertain secretly, though
ithout daring to mention it to his parents,
arcely to himself, the thought of consecrating
mself to the service of God. His father, the
arquis, however, destined him for the world:
e took him, therefore, to Florence in order
at he might receive an education whilst at
e court of the grand duke of Tuscany, Fran-
s of Medicis. Whilst at Florence, Aloysius
ade very great progress in the spiritual life:
e felt an ardent desire to perform some act
honor of the Blessed Virgin which should
e pleasing to her, and he thought that it
ould be highly agreeable to the queen of
eaven, if in order to imitate as much as he
ould her spotless purity, he should consecrate
her his own virginity by a vow. Prostra-
ng himself, therefore, in prayer, before a mi-
aculous image of the Blessed Virgin, he
olemnly made to God, in her honor, the vow
f perpetual chastity. This vow he afterwards
ept with such a remarkable fidelity, that his
piritual director, and particularly Cardinal
ellarmin who knew well the state of his in-
erior, declared even upon oath, that this holy
oung man never during the whole course of
is life experienced the least revolt of the flesh,
nd that he never was exposed to the least
nought or imagination contrary to the vow
which he had made. He was not, however,
dle in endeavoring to guard from danger the
recious treasure of chastity which he carried in
frail and mortal vessel; on the contrary he en-
eavored to co-operate to the best of his ability
n the preservation of this signal favor. For
his purpose he watched over himself with the
greatest vigilance, particularly over his eyes;
e never permitted them to rest upon any ob-
ect which could give him the least disquie-
ude. Modesty became his handmaid, and if
t any time he found himself alone with a per-
on of a different sex, he would beg to be ex-
cused, and immediately retire. After two
years residence at Florence, his father removed
him to Mantua, and here, at the age of eleven
years, Aloysius took the generous resolution of
casting aside the high honors to which he was
called by his birth, and of embracing the eccle-
siastical state. The world which threw wide
open to him its riches and pleasures, he
looked upon only to despise; he had tasted
and he had seen "how sweet is the Lord to
those who love him;" he had felt his heart in-
tensely burning with the pure and ardent
flame of divine love, and estimating "the
things that are seen" as but gilded baubles,
he resolved, in the singleness of his heart, to
trample all under foot, in order that he might gain
Christ. It was here that he first experienced
the ravishing delight of a soul engaged in
pious meditation; the treasures of divine grace
seemed to be poured out plentifully upon him
during this holy exercise; he felt in it such an
excess of heavenly consolation that he could
scarcely contain himself, and frequently whilst
wrapt in an ecstasy of delight, he appeared im-
moveably fixed to the earth, as if spell bound,
or as if life itself had departed from him. He
gave nearly the whole of his time to the medi-
tation of the sacred mysteries of our redemption,
or to the contemplation of some of the divine
attributes. The interior consolation which he
experienced, seemed almost to cause his soul
to melt away with excessive tenderness: when
profoundly immersed in the sufferings of his
Divine Redeemer, torrents of tears would flow
from his eyes, to such a degree as to bedew the
earth immediately around him. It was prin-
cipally on this account that he loved solitude
so much; he even feared to go out, though but
for a short time, lest the sweet consolation of his
soul should be in any manner disturbed, fearing,
moreover, lest others by his appearance abroad
should become the witnesses of his ecstatic
communications from God. Those who at-
tended upon him became aware of this fact:
they, therefore, watched through the openings
of the doors, and could not but express their
profound astonishment at the wonderful pro-
digy of devotion which they there beheld.
They saw him remaining for whole hours
prostrate before a crucifix, sometimes with
arms extended, at other times crossed upon his
breast, whilst at intervals, heavy groans of
grief and love would escape from his breast.
Frequently he was so profoundly absorbed in
the divine essence, that his governor and at-
tendants would enter the apartment and make
a considerable noise, in order to attract his at-
tention, without causing him to make the
smallest sign to show that he was at all aware
of their presence.

Through the exhortations of Cardinal Bor-
romeo, archbishop of Milan, who arrived at
Chatillon in 1580 as visitor apostolic of his

suffragan bishopricks, Aloysius was induced to prepare himself for his first communion. He had now attained his 12th year, and justly looking upon this as the most important and, at the same time, as the happiest act of his life, he endeavored, with all the diligence and devotion of which he was capable, to prepare the habitation of his heart for the reception of his divine Lord. He swept and garnished it with the precious pearls of humility, faith and confidence in God, and with the languishing sighs of the heart transfixed with the fiery dart of divine love, he earnestly besought the "heavens to drop down dew from above, and the clouds to rain down the just one;" even that the "earth should be opened and should bud forth a Saviour." When the happy day of his first communion arrived, the joy of his heart scarcely knew bounds, and when at length "the desire of all nations" had bowed down the heavens, and entered the pure and innocent heart longing intensely for his arrival, it appeared as if flesh and blood no longer constituted a part of his existence, but that, like a burning seraph, he had flown on the wings of the wind, and plunging into the immense ocean of the divine essence had re-appeared upon earth to astonish men with the brilliancy and beauty of another world. This intense devotion after receiving the most blessed sacrament was not confined solely to its first reception, but whenever afterwards he received the holy communion, it was with similar tender sentiments of piety. The excessive mortifications, the fasts and abstinence which Aloysius practised, render it truly astonishing that he did not contract some grievous infirmity. He imposed upon himself many fasts during the course of the week; he took no other refreshment but bread and water on Saturday, in honor of the Blessed Virgin, and also on Friday in honor of the passion of our Saviour. It was his custom to fast on Wednesday, but besides these ordinary and other extraordinary fasts according as his devotion or the occasion prompted, he commonly took so little nourishment, that many persons of the court declared positively that it would not amount to one ounce per day, a quantity so small that it is impossible to conceive how nature could have been sustained without a miraculous act of preservation on the part of Almighty God.

In the autumn of the year of our Lord 1581, Maria of Austria, daughter of the Emperor Charles V, and wife of the Emperor Maximilian II, set out from Italy in order to spend some time with her brother, Philip II of Spain. As she was desirous that the marquis and marchioness should accompany her on her journey, they resolved upon taking Aloysius with them. Learning upon the way that there was danger of being captured by the Turks, he exclaimed: "Would to God that we might have an opportunity of becoming martyrs." Having arrived at court, he found that he had not sufficient time to attend to his ordinary pious exercises: hereupon he resolved to rise above all human respect, and henceforward he went regularly to confession and received the holy communion, performing daily his mental prayer, his mortifications, &c. nor could he be prevailed upon on any account to put on clothing of a costly material or which savored in the least of magnificence or display. He had now remained in Spain for one year and a half, when the irresistible attractions of the spirit of God, began to work powerfully on his heart. He had long felt a secret desire to consecrate himself entirely to the service of God: the flame had hitherto burnt with a constant but mild and steady light, now it burst out in its power, and consuming all terrestrial affections, itself remaining unconsumed, made visible by its own light the insignificance of surrounding objects, pointing out at the same time the path which was to be followed in order to arrive at the full splendor of this unearthly brightness. The great difficulty was to determine into what religious community he should enter. The delicacy of his constitution did not permit that he should enter an order devoted to any exceedingly painful austerities, and it was only after the most fervent prayers that Almighty God would conduct him upon the right path, that he determined upon entering the society of Jesus. He was principally induced to this, because he considered that this society was established for the purpose of relieving poor distressed human nature, of devoting itself to works of charity, and he therefore believed that he could not attach himself to any more perfect religious body than that which so nearly resembles the active as well as the contemplative life of Jesus Christ. In the prosecution of this the desired object of his heart he had to encounter many and very

evous difficulties, which would have seemed one endowed only with an ordinary courage solutely insurmountable; but, like the ten- r reed, he bowed to the blast which would ve prostrated a more haughty spirit, and thering courage from the obstacles which esented themselves, and armed with prayer d confidence in God, he met boldly the dif- ulty, and conquered by his humility, where would have been defeated by an intemper- e opposition. His father upon hearing of e resolution he had taken of abandoning the orld and of entering the Society of Jesus, posed it most violently and even ill-treated s son in order to force him to abandon his sign. He tried every expedient, proposed ery measure that he believed calculated to vert the heart of this holy youth; he spoke, threatened, but all in vain; like a tow- ing rock which faces the storm as it ap- oaches, and looks calmly at the foam and ry of the waves as they dash against its les, Aloysius stood nobly defying the scoffs, e railleries, the rude treatment of all even of s beloved parents, in order that he might lfil what his upright conscience told him was e will of God, in his regard. Conquered last by the meek spirit, the intrepid con- ancy of his son, Don Ferdinand gave his un- illing consent: immediately upon receiving it, loysius applied for admission into the Society Jesus, and hearing soon after that he would e admitted, he gave way to the most un- ounded joy, renouncing all right and title of ccession to the marquisate, in the presence of is father and with the consent of the emperor. When the time for his departure from the ome of his childhood arrived, when he was tear himself from the endearing affection of is parents and most intimate friends whom e so tenderly loved, Aloysius alone remained nmoved, amid the deep groans and lamenta- ons of his whole family, more especially of is father who was almost heart-broken at the ss of his beloved son. Having arrived at ome, Aloysius entered the novitiate immedi- tely, and here amid the retirement and si- ence peculiar to a religious life, he passed the emainder of his days in such a manner as to ecure to himself not only an eternal crown in eaven, but even upon earth, to send forth a weet odour of virtue, which has extended itself radually, until at length it has become diffused more or less throughout the whole Christian world. Like the brilliant diamond which shines not the less beautifully because concealed in some dark recess, Aloysius having chosen the better part which shall now never be taken from him, led thenceforward the hidden life of the humble novice, retired indeed from the gaze as well as the praise and favor of men, but receiving from the Almighty such treasures of grace, that by his faithful correspondence to them, he had ascended in a very short time the mountain of perfection, diffusing his light far and wide, and presenting to his companions, as far as human nature can do it, a perfect example for their imitation. Humility, obedience, simplicity, in union with the precious pearl of chastity, were his constant attendants, and although clothed with mortal flesh, such was his angelic devotion at prayer, such purity and meekness did he practise, so deeply absorbed did he seem when contemplating the majesty of God, that, like Moses when descending from the mount after his forty days converse with the Almighty, men almost imagined that rays of light issued from his countenance, so fair and heavenly did it then appear. The bud which had bloomed with such promise, did not fail, as has been shown, to produce fruit in its due season, but as its opening had been in advance of its fellows, so it continued on the start which it had obtained, until it gave rich indications of a premature but full and perfect growth. The angelic life which Aloysius led among men, rendered him worthy to be called away at an early period to the mansions of the blessed. About one year before his happy death, it pleased the Almighty to indicate to him by a special revelation, that he would very soon bestow upon him the crown which he had acquired in a few well spent years. Whilst making upon a certain occasion his morning prayer at Milan, it was clearly made known to him that in one year he should be called away from his devotions upon earth to join the choirs of angels in heaven, and that he must spend this last year in still greater fervor, and in a still greater detachment from created things. This revelation produced in him so great a change that he appeared to have become already in reality an inhabitant of heaven. A pestilential disease having ravaged all Italy, and especially Rome, on account of

the numbers congregated there, Aloysius devoted himself with the greatest assiduity to the attendance of the sick; he consoled them, he exhorted them; he proved himself a ministering angel in their regard, and what was most remarked in him was that the most revolting, the most disgusting victims of this disease were always the objects of his most tender solicitude. At last the happy day arrived when he was to be freed from the bonds which had kept him from his God as a stranger and a pilgrim upon earth. For many long weary years had he sighed for the wings of the dove that he might fly away and be at rest. Like the caged prisoner, through the iron bars of his cell, looking upon the cheering sunbeams which he cannot enjoy, and watching the beautiful flowers springing into existence upon the way-side to refresh the weary traveller as he passes by, sighs for the moment which shall loose him from his bonds, and admit him to freedom and to life; or as the poor hart which has been pursued by the hunter, breathlessly pants for the refreshing fountain and a covert for rest, Aloysius had long thirsted for the mighty "river of living water, clear as crystal, proceeding from the throne of God and the Lamb, and sighed for the day which should "lift up for him the eternal gates," and permit him an entrance to the King of glory. The excessive joy of h heart, on that long desired day, was shown o his countenance to those who were imm diately surrounding his bed-side. At lengt after the reception of the holy viaticum, h angelic spirit winged its flight to that lan whence "sorrow and mourning shall fle away," to join the band of the highest se aphs in the "Amen, benediction, honor an glory to Him that sitteth on the throne, an to the Lamb, for ever and ever. Amen."

The death of this holy youth, who has con stantly been proposed as a model for the young took place on the 21st of June, 1591, in th twenty-fourth year of his age; he was beat fied, in 1621, by Pope Clement XV, and ca nonized by Benedict XIII, in 1726, about on hundred and thirty years after his death. I a very short time the devotion to St. Aloysiu became universal. The general persuasio existed, even before the act of canonizatio had passed, that he was truly an elect of God and although the devotion just mentione was at first confined to particular cities or dio cesses, it is now observed everywhere wit singular demonstrations of piety, and in som places with the greatest solemnity, particu larly in such religious communities as hav selected him for the especial patron of th youth committed to their charge.

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## INTELLIGENCE.

### FOREIGN.

Rome.—*Conversions.*—On the morning of Holy Saturday, in the basilica of the Lateran, and at the baptistery of Constantine, Card. Patrizzi, vicar of his holiness, administered the sacrament of baptism to two Israelites, named, the one, E. Goldemberg, aged twenty-two, and the other, J. Forti, aged nineteen. They were supported at the font by the commander, Louis Mouttinho de Lima, envoy extraordinary of the emperor of Brazil, and the Viscount Gaspard de Clermont-Tonerre. The sacrament of confirmation was conferred upon them after the ceremony of baptism.—*Tablet.*

*Mr. Douglas and Mr. Scott Murray.*—About two years ago, Mr. Scott Murray and his friend, Mr. Douglas, were at Rome, and of course went frequently to see the pomp of the Catholic service in St. Peter's, the cathedral of the Christian world "Christ's mighty shrine, above his martyr's tomb." On one of these occasions, Mr. Scott Murray, t get rid of the incumbrance of his umbrella, place it in one of the vacant confessionals, and when th service was over, found it was locked, and his um brella of course not forthcoming. On inquiring o one of the sacristans, he learned that the good ol clergyman to whom the confessional belonged had as usual, taken the key to his convent with him and would not return to his confessional till the following morning, when, if Mr. Murray sent his servant, or left his address, the umbrella should be forwarded to him. It so happened that Mr. Murray was to leave Rome for England that evening, or early the next morning, to attend to his duties in parliament, and requested his friend, Mr. Doug-

to look after the umbrella. Accordingly, fol-
ring the instructions of the sacristan, he directed
steps towards the convent, and, having reached
inquired for the *padre confessore*, in whose con-
sional the umbrella lay a prisoner. The father
eived him most kindly, handed him the key of
confessional, and sent two of the younger re-
ous to accompany him to St. Peter's to release
prisoner, and thus the umbrella found its home.
. Douglas was so charmed with the urbanity,
ty, and superior information of the venerable re-
ous, that he begged to be allowed to repeat his
its. His enlightened conversation soon cleared
ay all his religious doubts and prejudices, and
owed him in full evidence the truth of the Ca-
lic religion, which, after due preparation, he
dially embraced, and after some time returned
England. Mr. Scott Murray was surprised to
d his friend thus become, from conviction, a sin-
e Catholic: this led him to examine more fully
o our Catholic doctrines, and the result, on his
ightened and impartial mind was a full convic-
n of their truth; and as he and his mother, and
ter proposed to spend the last winter in the south
Europe, and to visit Rome, he requested a letter
introduction from his friend, Mr. Douglas, to the
od religious above-mentioned, as also to one of
canons of St. Peter's, and then proceeded on his
ir through Italy, Sicily and Malta. He remained
t a short time in Malta, at the princess royal ho-
, and returned again, through Sicily, to the Eter-
l City, previous to Lent. Arrived there, he lost
time in becoming acquainted with the worthy
rgyman, the engine of his friend's conversion,
lowed up his religious researches, and having
rfectly satisfied his mind on every ground, was
ceived, a few weeks ago, into the bosom of the
tholic church by his eminence, Cardinal Fran-
ni. It may be satisfactory to know that this dis-
guished ornament of our senate, who was re-
rned on high Tory interest as one of our county
embers, is now in his twenty-fifth year, with a
ble fortune of about twenty thousand pounds a
ar, and this gives an additional proof of the re-
ark in the Protestant *British Critic*, that "the
atholic system in this country (England) is just
w beginning, after a long interval of torpor, to
y hold both of the gifted minds and the most en-
getic spirits of the time." The religion which
e great Sir Thomas More believed must ever
mmand the respect and claim the attention of
ery honest enlightened Englishman.—*Malta Mail.*

*The Rt. Rev. Dr. Baggs.*—His lordship set out
-day (April 19th), to take possession of his be-
aved district. He is accompanied to Prior Park
two new priests—Dr. Fergusson, lately of the
opaganda, and the Rev. Joseph Prendergast from
e English college in this city. About six weeks
since, his holiness was pleased to appoint Dr. Baggs, as likewise Dr. Collier, V. A. of the Mauritius, bishops assistant at the throne; and this kindness was doubly enhanced by the very flattering expressions of his holiness' esteem and regard with which it was accompanied. Dr. Baggs was further honored by celebrating high mass before the Pope, in the Sistine chapel, on Passion Sunday.—*Tablet.*

A correspondent at Rome, of the Dublin *Evening Mail* communicates the following gratifying intelligence, dated Rome, April 3, 1844: "An English lady of rank is to conform this week, and many more, I hear, are in preparation for the same ceremony. The male converts have generally received the rudiments of their education at Oxford. The females appear to have been well imbued with Tractarian views, previously to their joining the church of Rome. On Candlemas day, a number of officers, wearing the queen's uniform and their different decorations of honor, appeared at St. Peter's, and each of them, on his knees, received from the pope's own hands, *a blessed candle*, and then walked in the procession, holding the same lighted in their hands."—*Ibid.*

France.—*The University.—Debate in the Chamber of Peers.*—On the 24th of April, M. Rossi defended the university, and the Count Beugnot pleaded most eloquently and most successfully for free education as the foundation and guaranty of all the liberties of Frenchmen. On the 25th, M. Merilhou, the Baron de Brigode, and M. Guizot spoke for the university. On the 26th, M. Montalembert returned to the charge with stronger steed and sharper lance even than before. He apologised for his youth in the language of Pitt; condemned bad laws in the language of Burke; and told his hearers that not one in ten of the youth of France left the university college Christian, with a spirit wholly his own. The result of the vote will be in favor of government and infidelity—*hypocritical* infidelity; but the result of the discussion will strengthen the moral tone of Catholicity in France, and make its enemies pause before they go further. Several remarkable conversions have taken place on this question. Baron Seguier, first president of the court of appeal (lord chief justice), one of the most ardent enemies of Rome and the Jesuits, has joined himself to Count Beugnot, and Marquis Barthelemy, the elder, to propose a series of amendments in favor of religious freedom in education; and the Duke of Harcourt, head of that illustrious house, a liberal of *the old* school, has gone so far as to propose an amendment to allow Jesuits to have colleges of their own.

The archbishop of Paris has addressed a memorial to the chamber of peers in favor of liberty of teaching, in which Mr. Cousin is roughly handled. This and the use of the word "liberty," in his

speech to the king, on the 1st of May, procured for the archbishop a frown, and the absence of that good will which generally characterizes his majesty.

On the king's fête day, the eve of St. Philip, M. Louis Veuillot and M. Barrier, of the *Univers*, were summoned to appear at the court of assizes of the Seine, on Saturday, the 11th May. Whether for the old or a new offence, is not stated.—*Ibid.*

*Education.*—One of the great arguments which the friends of the university, or the education monopoly, adduce in support of their views, is the relative weakness of classical studies in ecclesiastical establishments. The Abbé Dupanloup has addressed a letter to the Duke de Broglie, in which he thus vindicates the scientific reputation of the body to which he belongs.

"For the last thirty years the direction, the progress, the literary and ecclesiastical studies, the system of sacerdotal recruiting by ordination, the general government and private administration of the French church, all and each of these things are in a regular and almost immutable order.

"There is not one single see without its bishop, and I do not believe that, for hundreds of years, the attitude of the French episcopacy has been stronger, graver, or more peaceful altogether. There exists not one dissentient voice among the vast multitudes who proclaim our bishops to be apostles of charity, their patience equal to their zeal; and I maintain that their respect for government is ever sincere and religious; their conscience stronger than their opinions. Their affections ever concentrated on the sacred interests of religion; I proclaim their disinterestedness evangelical, their poverty borne with dignity, their generosity ever active and ingenious to relieve the distressed and the indigent.

"I must also add with the utmost truth, that many of them gloriously cultivate the inheritance of the doctors, and every one of them unexceptionably has at his command a degree of ecclesiastical information sufficient to satisfy and shed lustre upon the happiest days of the church.

"In point of sacerdotal learning, the episcopacy of the eighteenth century was inferior to ours. Even the seventeenth, at least in the latter part, and excepting Bossuet, Fenelon, and a few other illustrious names, the seventeenth century could not boast of an episcopacy similar to our own. A simple glance at the ecclesiastical memoirs of the times would suffice to prove the assertion. We should be obliged to go so far back as Louis XIII, and the minority of Louis XIV, to meet with a whole body of bishops so respectable for its scientific proficiency; but at that period, Cardinal Richelieu and St. Vincent de Paul had combined their efforts to that purpose.

"Such are our bishops."

M. Dupanloup then proceeds to show the sta of the inferior clergy. In a short time there w not be a single parish in France without a pries that is to say, without a man remarkable for h virtues, his charity, the purity and gravity of h conduct, who will preach the Gospel to his aud tors. The following is a tolerable estimate of t whole French hierarchy.

First—Eighty bishops, with their grand vica and chapters, or about five hundred vicars, a twelve or fifteen hundred titular vicars, who for the most enlightened part of the clergy, and are t natural advisers of the bishops.

Second—The pastors of forty thousand parishe

Third—Four religious congregations: the Su pitians, the Lazarists, the priests for foreign mi sions, and the Christian Brothers.

The Sulpitians are the very expression for mo esty, wisdom, and moderation. They are no le eminent for their science. Since the Concordat 1802, they direct the sacerdotal education in twent five diocesses, and they have obtained great infl ence; in Paris there is hardly a priest who has n been instructed by them; and the same may b said of the bishops.

The Lazarists, founded by Vincent de Paul, s perintend the seminaries in about ten or twel sees; they are also the direct superiors of five tho sand Sisters of Charity. In fine, their importa missions in the Levant are not to be forgotten.

The priests belonging to the Foreign Missiona Society are beyond all praise; they have one hu dred and twenty missionaries in India, China, a Cochin-China.

The Christian Brothers have become so popul in France that it is impossible for them to satis the constant applications made to their orde Their number amounts to about two thousand, o hundred and thirty-six, their schools to four hu dred, their pupils to about two hundred thousand, gr tuitously instructed, without reckoning the other One hundred and thirty towns have offered to mak provision for the brothers, but up to the prese moment the latter have found it out of their pow to grant the precious boon.

From this general delineation of the Frenc clergy, M. Dupanloup goes on to show the cours of studies to which the clergy is subjected. Hi observations form such a lively picture of the pre paratory schools or seminaries, that they admit o no curtailing.

"There is not one single diocess in France un endowed with an under seminary (school), wher the whole course of classical studies is not com pletely organised; where a serious taste for anti quity, grounded on good sense, respect, gravity and constant application, does not prevail throug the general instruction; not one single establish

ent where history is not studied, both with care d zeal; where the mathematical and natural sci-ces are not gone through with the serious atten-n due to them.

"In the under seminaries the general run of the udies comprehends at least eight years. This urse is followed and directed with the greatest gularity. The pupils evince an assiduity, the isters a devotedness which would be vainly sought ewhere. This is, indeed, important, M. le Duc.

"In regard to the more profound studies belong-g to clerical education, every diocess in France s a large seminary where the youths who aspire priesthood regularly and unexceptionably go rough at least one year of philosophical, and three ars of theological studies. In many of these es-blishments two years are devoted to philosophy, d four to divinity. In some, again, the series of storical, scientific, scriptural, and patrological asses, last during six or seven years; so that al-gether our literary, philosophical, and theological cupations are extended to twelve or thirteen ars....I may therefore safely affirm that few in-ed are the professions, few the callings prepared ith such sedulous care as the clerical vocation. here are few educations more vigorous, more apted to enlarge the mind....Such are the hools where the French clergy is formed to its blime office.....

"But these regular studies once perfected, the ergy does not stop there; the most humble curate ntinues to apply; and I believe we must turn to e magistracy alone before we find one single pro-ssion where conscientious studies are prosecuted ith so much vigor and constancy. One example ill suffice.

"In a great number of diocesses ecclesiastical con-rences have been established; every month the irates of each canton assemble at the residence of eir dean, and under his presidence. The matters hich are to be discussed are determined upon be-rehand by the diocesan bishop. They are usually lected amongst the most important points of gma, morals, discipline, and liturgy. A printed st of the questions is sent to all the cantons in the eginning of every year, to give due time for study. esides, a month's interval is prescribed between ch conference, to insure sufficient preparation for e meeting. The graver matters are ordered to be ouched in writing, and read in public; after which oral discussion takes place upon every question. he dean manages the debate.

"Each conference elects a secretary, who, after e questions have been solved, takes care to draw p a report upon the occasion. By this very sim-e organization the same questions are treated at e and the same time by all the clergymen of a dio-ss.

"The reports are sent to the bishop, and in some diocesses, such as in Paris for instance, a *central conference* is established, and formed of all the presidents and secretaries belonging to each local conference. Here the bishop himself presides, attended by his vicars-general and his council. Each individual solution is again sifted in this central conference, and receives the stamp of a final solution.

"In the course of four or five years all dogmatical, moral, historical, disciplinary, or liturgical questions, have thus undergone the most thorough investigation in all the diocesses of France."

Spain.—Notwithstanding the unfavorable state of the weather on Holy Thursday—raw, gusty, threatening a tempest all the afternoon, and heavy drops occasionally felt amidst the dust that was driven about in whirlwinds from the Guadarama mountains—the whole court, with the royal family at its head, walked in procession from the palace this afternoon, to visit the appointed stations in the parishes of Santa Maria, San Justo, Santo Domingo, and Santiago; also entering the convents of nuns of the Sacrament and Santo Domingo, and the royal chapel of the incarnation, all within a short circuit of the palace. The streets were lined with troops, as usual, from an early hour; but the procession did not sally forth till half-past four o'clock, probably expecting that the rain would fall each moment. Queen Isabel, dressed in white, walked first of the laity, and alone. Her mother and sister, similarly attired, followed next, and then a long array of functionaries in uniform, civil and military, including many of the *corps diplomatique* residing in Madrid. It was an afternoon in which no senora in Madrid would have ventured out on foot unless compelled by some necessity; and it is needless to mention, that the whole procession bore a truly penitential aspect.—*Ibid.*

Ireland.—*Conversion.*—On Tuesday last Dr. Swyney, M. D., his lady and seven children were received into the bosom of the Catholic church at their house in Bruff, by the Very Rev. R. Cussen, P. P. and V. G., assisted by one of his curates, the Rev. Mr. Blake. The ceremony was most imposing and truly affecting. All read aloud and distinctly their profession of the holy Roman Catholic faith, after which they received the sacrament of baptism according to the rites of the Catholic church.—*Lim. Reporter.*

*Alleged conversion of a Prussian minister.*—The *Cologne Gazette* has the following from Hanover, 24th ult.—"There is a report that the Count d'Hardemberg, chamberlain of the king of Prussia, and his ambassador at our court, has become a Roman Catholic, and this is assigned as a motive of his recall. M. Schulto, the present minister of finance, will, it is said, be his successor."—*Ibid.*

## DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Consecration.*—On Sunday 5th of May, St. Patrick's church, F. Point, in the city of Baltimore, was solemnly consecrated by the Most Rev. Archbishop, according to the form prescribed in the Roman Pontifical, The ceremony commenced at 7 o'clock, A. M. and terminated about 10, when the high-mass was sung by the Very Rev. Dr. Deluol. After the gospel, the Very Rev. James Ryder preached on the Christian sacrifice. The same gentleman preached also in the afternoon, at vespers.

*Retreat.*—On the same day was closed at St. Patrick's, the spiritual retreat for the laity, commenced on the Sunday previous, and conducted by the Rev. John McElroy. The retreat, we understand, was well attended and produced much good.

*Confirmation.*—This sacrament was administered by the Most Rev. Archbishop, at Taney Town, Md. on Sunday the 19th May.

*Fair.*—A fair was held at Calvert Hall, Baltimore, during the two weeks ending May 11th, for the benefit of St. Mary's Female Orphan Asylum and other religious purposes, which yielded a net profit of about $1600.

*The Young Catholic's Friend Society.*—We publish below the interesting report of the president of this institution, relative to its objects and operations, and we do so the more willingly as we believe it to be one of the most useful associations that have ever been formed in this country, having in view to provide all Catholics with the means of securing to their children a truly Christian education. This the members of the *Young Catholic's Friend Society* endeavor to effect, by supplying clothing to those children whom poverty would otherwise prevent from attending the Sunday school and other places of instruction. They also contribute to the purchase of the necessary books for the use of the children. In the prosecution of these noble objects the members of the society have been actively and zealously engaged since its formation, and their very benevolent efforts have a strong claim upon the fostering patronage of the clergy and laity.

*Gentlemen of the Young Catholic's Friend Society:*

"About to retire from the office which through your kindness I have occupied for the last half year, it becomes my duty, to lay before you a statement of the operations of the society during that time, which I shall do by presenting to you the reports of the various officers to whom you have confided the government. Before doing so, however, I shall avail myself of the privilege extended to your first officer, of making such suggestions, as have presented themselves to me in the course of our administration. We have great cause to be thankful to Almighty God, for his protection over us during the past year; for although more t one of our number has been brought to the be sickness, yet in His own time they have been stored to us, to become more faithful servants him, and more useful members to us.

"An account of the rise and progress of society having been given you by my worthy p decessor in his annual report, it is scarcely nec sary for me to revert to it now. Then it was in infancy, but little had been done on account of recent formation, and the want of means for fulfilment of the objects for which it was institut still that little band who first conceived the idea forming such a society in our midst, undismay by the difficulties which presented themselves and has been before remarked 'with no other card usher them into existence, save their own ex tions and the objects they had in view,' have p severed in their undertaking and have seen th expectations fully realized. In addition to this have the gratification to know that we were inst mental in some degree, in the formation of a sir lar society for the benefit of indigent girls, by t pious ladies of our city, who seeing the destitu condition of many of the female portion of o children, immediately came to their assistance, a are now spending not only their means, but a their time in the cause of the unfortunate. I b speak for them that countenance and assistanc they so much deserve. The main object of o society, as set forth in the preamble of our cons tution, to aid in the support of Sunday schools, furnishing destitute children with books and clot ing, has been carried out in part to the exte demanded.

"Owing to insufficiency of means and an app rent misconception of the constitution, by some the members, no books have as yet been furnish to any of the schools; but I trust the day is not f distant, when it shall be said, that the Cathol young men of Baltimore not only clothe the nake but also furnish to the rising generation of our cit food for the mind, which will make them an hon to themselves and useful members of society.

"An alteration in the constitution has been ag tated, to strike from it altogether, the furnishing books, which if carried out, would destroy perhap the greatest sphere of our usefulness. It was neve contemplated by any, to undertake the support Sunday schools, but only to aid them, and surel the mind is more worthy of care than the body; we clothe a child in order that he may go to schoo we do a charity; but if when he is at school, w furnish him with books, and instruct him in th duties of his religion, we do a greater, and I con jure and entreat those, who favor these changes, t think over the consequences more seriously. Le not our charity be too restricted, but let us embrac

ıt Catholic, that universal charity that knows no ınds; 'whatever you do to one of these my le ones you do also to me.'

'There was another object in regard to Sunday ıools, which although not expressed in the contution, it was hoped, would be gained by the fortion of this society; I mean the furnishing of ıchers. Many of our members are already engaged the different schools, but many more are needed.

"By referring to the several reports, it will be en, that we have cause for congratulation upon e success of our undertaking, notwithstanding e many obstacles which presented themselves in r commencement.

"Our numbers have increased from thirty-five to e hundred and nineteen since May last. There s been paid into the treasury from the initiation es, and monthly contributions of members, and e proceeds of a lecture delivered during the win-, $155,86, which with the balance on hand Nomber 4th, of $166,83, would make the sum with ıich the season commenced, $322,69, out of hich there has been paid for suits of clothing, caps, oes and stockings, &c. besides the incidental exnses of the society $289,07, leaving a balance of 33,62.

"Believing that the objects we had in view in e formation of this society, need only be known be appreciated, I would urge upon you to use ur best exertions to procure new members; there one fact, however, in connexion with the admisn of members, to which I wish to call attention; is, that there are many who are elected, and yet ever comply with the requisitions of the constitun; this can be avoided, if the person proposing member, will use a little exertion and prevail upon m to attend at least one meeting. He will then e a body of Catholic young men, many of whom ere before utter strangers to each other, but who ave now become as brothers engaged in a holy use. This alone I should think would be sufficient induce every young Catholic of the city to join us.

"I would recommend the adoption of some plan an early day for the increase of our treasury, to ıable us to extend our usefulness during the next inter. Before closing these remarks, which I ar have been to you rather desultory, but which I ave made in the fulness of my heart, for the deep ıterest I feel in the society, I have to return you ıy sincere thanks for the kindness extended to me hilst occupying this chair, and to assure you that ı retiring to a situation, which is far more congeial to my feelings, and better suited to my capaity, I shall lose none of the interest I have ever elt for its welfare, but shall, if possible, use still reater exertions for its advancement.

Your obd't serv't, GEO. W. WEBB.

"BALTIMORE, *May 5th*, 1844."

DIOCESS OF PHILADELPHIA.—*Anti-catholic Proceedings.*—Our readers have, ere this, mourned over the sad events which recently afflicted the Catholic church in a sister city. We deeply sympathise with our brethren in Philadelphia, and we believe that there is no intelligent American of Christian feeling, that does not deplore the lamentable doings of which they and theirs have been the object. All condemn the violence that has been committed; but as American journalists we feel it our duty to record our view of the late proceedings, and we refer the reader for this to the article on the Philadelphia riots which has been published in the present number of the Magazine. It is a communication from a gentleman of high standing at the Baltimore bar, who, though not a member of the Catholic church, has witnessed the recent violation of the laws with those mingled sentiments of sorrow and indignation which must have arisen in the breast of every true American. The press in general has denounced it; but we are not a little surprised that the *N. York Churchman*, *Banner of the Cross*, and *Southern Churchman* (Episcopalian journals), have been altogether silent in reference to the matter, at least so far as we could perceive. If there is any thing which the press ought to consider a worthy object of its loud denunciations, it is an assault upon that religious freedom which we have so much reason to prize as the chief blessing of our republican government, and which cannot, without crime, be abridged of its happy influence.

The accounts which have appeared in the different papers, both secular and religious, have varied, as it was natural to expect, in regard to the immediate occasion as well as the remote cause of the late disturbances. Some have censured the Irish Catholics, as having designedly interrupted a meeting of so-called Native Americans, and subsequently assailed their opponents by the use of fire-arms; others have denied these charges, particularly the second, and contend that the Irish, throughout the whole proceeding, acted only on the defensive, for the protection of themselves, their families, and their property. Among the first acts of riotous conduct has been ranked the meeting itself of a party hostile to foreigners, held in the very midst of those who were obnoxious to them. As to the remote cause of the impulse which gave the riot an anti-catholic direction, several papers have justly traced it to the bitter feelings excited and fostered by the continual clamorings of fanatical or ignorant preachers and writers in reference to the tenets of the Catholic religion. (See article.) We shall add nothing on the subject at present, except that the opponents of Catholicity, even supposing their charges against it true, have not shown the superiority of their own principles or practice, by the late inglorious triumph at Philadelphia. But, in

alluding to this subject, we cannot refrain from expressing our surprise and regret that the *Christian Observer* should have suffered himself to be betrayed into so many erroneous impressions. He says: "The efforts of certain party leaders to SUPPRESS THE READING OF THE BIBLE in our public schools are intimately connected with these murderous riots." In the first place no effort has been made in Philadelphia to suppress the reading of the Bible in the schools. All that was desired by the Catholic body was, that their children should use their own edition of the Scriptures. Was not this reasonable? Moreover, even if a wish had been expressed for the exclusion of the Bible as a school book, could such a wish, as long as it was presented in a legal and peaceable way, be made the just ground of anything like violence and persecution? Let it be shown that Catholics ever sought the redress of their grievances in any other than a legitimate way. Our cotemporary has also observed that the late outrages exhibit the *spirit of Popery* the same now as it always was. We are at a loss to see how the spirit of popery had anything to do with the outrages. It was not the *spirit*, it was the *material* of popery that had to bear the brunt of a mob. The Irish Catholics did not defend themselves, because they were Catholics, but because they were living beings, with wives and children dependent on them for support. Let us not speak of past intolerance; we should all be willing to draw a veil over the acts of illiberal times, and no candid scholar would say that if a comparison were instituted between Catholic and Protestant power, the latter would have any reason to boast of its tolerant spirit. In another remark of the *Christian Observer*, it is said that the "religion of Rome does not prepare men for self government." If this is the case, how does it happen that the oldest republic in the world is exclusively Catholic? How is it that so many other Catholic republics are in a very flourishing state? To illustrate his observation the writer states that the foreign *Papists* have always been the prominent actors in the riots on the public works. This we do not believe; but if many of the agents in those disturbances were Catholics, let it be remembered that they became rioters by yielding to the influence of a party spirit altogether unconnected with religion, and by turning a deaf ear to the spirit and maxims of their religion, which inculcates peace with all men and a faithful observance of the laws of their adopted land. We repeat that we have read with pain the remarks of the *Christian Observer*, and trust that the motives and actions of those who differ from him in faith, will be judged hereafter, more according to the rules of fair and dispassionate criticism, and the dictates of a spirit which "thinketh not evil."

*The Churches.*—The Catholics of Philadelphia are now permitted to worship God according to t dictates of their conscience.

DIOCESS OF NEW YORK.—*Spiritual Retreat.* There was held at St. John's college, under the rection of the Rt. Rev. bishop of New York, spiritual retreat of three days, ending Ascensi Thursday, for the students of the college. Sev ral of the youths were prepared for and receiv their first communion, on Ascension Thursday. the same time the right reverend prelate gave co firmation to a large number.

*Confirmations.*—On Sunday last, May 12th, at S James' church, the Rt. Rev. bishop of Ne York gave confirmation to beyond two hundr and twenty-five persons, a considerable portion whom were adults and converts. During the t o'clock mass, the right reverend prelate preach on the necessity and virtues of prayer at all time but especially in those of adversity.

On the same day, at the cathedral, the Rt. Re coadjutor bishop of New York confirmed beyor two hundred persons, of whom, as at St. James many were adults and converts.

The sermon (on Prayer), was by the same rig reverend prelate.

*Bishop Hughes' Letter.*—A letter having bee sent to bishop Hughes by some individual in Ne York, threatening him with assassination, he h taken occasion from this circumstance to expla the course which he has pursued in his public c pacity, and he does so not through the fear of an expected evil that has been menaced, but to di charge a duty which he owes to his fellow-citizen and which seems to require that he should vindica his conduct from the false charges that have bee brought against it, and have been renewed sinc the late deplorable transactions in Philadelphi We are rejoiced to perceive that the press in gene ral admire the bishop's letter, as an able documen and a triumphant refutation of the calumnies whic he has suffered on the part of unprincipled me The tone of firmness and sincerity which pervade the letter, and the invincible arguments which develops, could produce no other impression on candid mind.

DIOCESS OF CHARLESTON.—*Confirmation.*—W learn from the *U. S. Catholic Miscellany* that th sacrament was administered by the bishop at th cathedral, on Low Sunday, to seventy-one persons at St. Mary's church, on the 21st April, the sam was received by nearly forty, and on the 28th i Charleston Neck, by forty-two.

*Ordinations.*—On Friday the 19th of April Messrs. Jeremiah O'Connell and Patrick Coffee received the tonsure: and on Thursday, the sam gentlemen, with Mr. John Kirby—all students of th seminary—received full minor orders. On the 24t May, the same gentlemen were ordained subdeacons

l on the morning of the 25th, they will be elevated he priesthood.—*Ibid.*

*Fair.*—We learn from the same source that the proceeds of the fair lately held at Charleston for benefit of the house of the Sisters of Mercy, ounted to three thousand seven hundred and five lars and sixty-one cents.

*Clerical Retreat.*—The retreat of the clergy sed on last Tuesday morning, May 7th, when Rev. J. F. O'Neill celebrated high-mass, during ich, the bishop delivered a most eloquent dis-ırse, and the clergymen received communion. e celebration of mass was succeeded by a solemn ıediction of the blessed sacrament, and the whole sed with a *Te Deum*, sung in the most impressive l affecting tones. Several of the clergymen have eady started for their respective missions.—*Ibid.*

Diocess of Vincennes.—*Retreat*, &c.—An clesiastical retreat commenced on the 28th of ɔril under the direction of the Very Rev. Father mon, C. M., in the cathedral of Vincennes.

At the close of the retreat on the fifth instant, a ɔcesan synod was opened by the Right Rev. shop of Vincennes. The sacred ceremonies escribed by the ritual, were solemnly performed. lasted three days. Wise regulations and statutes ere proposed and adopted for the maintenance of clesiastical discipline.—*Cath. Advocate.*

Diocess of Natchez.—*Episcopal Visitation.*—n the morning of Wednesday the 24th April, the shop of Natchez arrived at the interesting town Yazoo. The city of Yazoo, as it is now called, rmerly Manchester, is situated on the Yazoo ver, about one hundred miles from its junction ith the Mississippi. It is a promising town, filled ith an active and industrious population, amount-g to about one thousand souls. The stores are ımerous and well stocked, and furnish supplies to very considerable extent of country. The exports cotton from this town last year was from fifty to xty thousand bales. This export must necessarily ıcrease every year in proportion as the fertile anks of the Yazoo and the country around are rought into cultivation. The Catholics in this ɔwn are not very numerous, but earnest and ealous. As soon as it was known that the ishop had arrived, the honorable E. C. Wil-inson invited him to his residence, where he eceived the visits of the gentlemen Protestant as vell as Catholic, of the city. He was invited to reach in the evening, and the Methodist meeting ouse was obtained for the purpose. The bishop omplimented them for their zeal—dilated on the mportance of religion, and announced that the ıext day he would discuss the grounds upon which Christianity was founded. The next evening the Methodists refused the use of their meeting house, o did the Presbyterians, so that the gentlemen were obliged to have recourse to a large hall at the Phœnix house. On Friday the bishop preached on transubstantiation. It was an able argument and produced a great effect upon the people. On Saturday he preached on the sacrament of penance with equal effect. On all these days the rooms were very much crowded. The Catholics, assisted by several liberal Protestant gentlemen, are determined to build a church at once. The choice of four or five lots has been offered to the bishop, and a subscription raised of more than four thousand dollars. How much good could not an active and zealous priest do here! The people are just prepared to receive instruction and are willing to do so. How great would be the fruit of his labors. The bishop celebrated mass on Sunday morning at the residence of Judge Wilkinson, in the presence of from forty to fifty Catholics; he administered the holy eucharist to several persons, and baptized several children. After mass the bishop started, accompanied by judge Wilkinson, for the town of Benton, where he was expected to preach. He preached in the Methodist meeting house, and though the weather was bad, his audience was large. This is the first time that a Catholic bishop has been seen in these quarters, and his reception is every where most flattering and promising.—*Ibid.*

Diocess of Chicago.—*Ordination.*—Right Rev. Dr. Quarters arrived at his new see on Sunday, the fifth inst. On the feast of the Ascension, subdeaconship was conferred by him on Messrs. P. McMahon, and B. McGorisk: deaconship was to be conferred on the same gentlemen on last Sunday.—*Pittsburg Catholic.*

Sins of Omission.—We thank our friend of Pittsburg for his disposition to avoid these inadvertencies. They may be trifles in one sense; but so long as it is considered by the press in general a rule of editorial etiquette to give credit for borrowed matter, we think it but right to observe the rule. After all it is based upon a principle of justice.

To Correspondents.—We have received No. I of a Review of *Prescott's Conquest of Mexico*, which will appear in our next. The learned author will accept our thanks for his very valuable contribution.

We acknowledge also the receipt of *Protestantism, its Tendencies and Effects, No.* III; which arrived too late for insertion this month.

*Augustine* is accepted, though we should prefer in metrical compositions, more unequivocal signs of the muse's inspiration.

A communication has been received from Norfolk, Va. which we shall publish with pleasure in our July number.

## OBITUARY.

Died at Rome, on the 19th April, his eminence, Cardinal Pacca, senior member of the Sacred College, in the 88th year of his age.

# NOTICES OF BOOKS.

*D'Aubigné's History of the Great Reformation in Germany and Switzerland reviewed; or the Reformation in Germany examined in its instruments, causes, and manner, and in its influence on religion, government, literature, and general civilization.* By Martin J. Spalding, D.D. Baltimore: John Murphy. 12mo, pp. 379.

Without reference to the character of the work which is here announced, it may be truly said that some publication of the kind has always been a very great desideratum in our English Catholic literature. We have many historical and able sketches of the great revolution which wrested from the arms of Catholicity so many thousands of her children; but little has been said to meet that popular though erroneous idea of the reformation which attributes to it the glory of having given us all the light, liberty, and happiness, that are enjoyed at the present day. Mr. Merle D'Aubigné has not a little contributed to disseminate and strengthen this impression, however unfounded in fact. His work is written in a pleasing and romantic style, touches upon those parts in the great religious drama of the sixteenth century which are better adapted to the inculcation of its principles, and either omits or but slightly calls up those events which would counteract all that is apparently plausible in it, and even present it under a very unfavorable aspect. Numerous editions of his history have been published in this country, and in that cheap form which has caused it to be circulated throughont the length and breadth of the land. In fact, this book has become of late, one of the principal instruments that the adversaries of the Catholic church make use of, to confirm the principles of the reformation in the minds of those who already profess them, or to proselytize others who from want of instruction in their own faith may be easily led astray from the ways of truth. As Mr. Spalding justly observes in his preface, "it is found in the steamboat and the hotel, in the city residence and in the country." The friends of Catholicity, therefore, will hail with pleasure the appearance of a work which is intended to be an antidote against the mischievous influence of Mr. D'Aubigné's history and others of the same character; particularly when they learn that it comes from the able pen of Dr. Spalding, whose eminent talents and extensive learning have so well qualified him for the task. We cannot enter at present upon an analysis of the work, as we intend to furnish a more extensive view of it hereafter; but we may observe, after an attentive perusal of its pages, that the reader will find in them a faithful and forcible exposition of the main facts connected with the reformation, and what forms the larger and more valuable portion of the volume, the examination of the influence which the reformation has exerted in regard to religion, liberty, literature and civilization. These remarks of the author on the effects of the reformation, are embodied for the first time in the English language, and present a vast amount of most desirable information, peculiarly interesting at the present day. If some readers find too much point in the style, they will overlook it after the following declaration of t writer:

"Though we have been compelled to alle strong facts and to use plain language, yet we ho we have carefully abstained from employing a epithets unnecessarily harsh or offensive. God our witness, that we have not meant wantonly wound the feelings of any one."

In issuing this work from the press, Mr. Murp has acquired an additional claim to his already we earned reputation for typographical excellenc Besides the general neatness of the book, it adorned with a fine emblematical engraving on stee We understand that it is sold at a very mo erate price, and thus an additional inducement offered, not only to purchase it, but to place it the hands of all who are willing to be correctly i formed on a subject of so much importance.

*The End of religious controversy in a friendly corre pondence between a religious society of Protestan and a Catholic divine.* By Rt. Rev. John Milne D.D. New York: E. Dunigan. 12mo, pp. 31

We have no hesitation in saying that this editio of Milner's *End of Controversy* is equal if not su perior in every respect to those which have prece ded it in this country; and considering the goo style of the publication, it is decidedly the cheape book of the kind yet issued from our Catholic pres The single copy, we understand, may be had fo thirty cents, and twenty-five copies for five dollar a price which will suit all. The merits of this wor are well known, and now that the price is no obsta cle to its circulation, let it be widely spread for th information of those who are in search of truth.

*Sanctissimæ Trinitatis Laudes et Invocatio: carmen auctore Stephano Theodoro Badin, Protosacerdot Baltimorensi, probante,* &c. Ludovici-villæ typis B. J. Webb. 18mo. pp. 12.

The venerable author of this Latin poem in honor of the B. Trinity, is the first priest ordained b Archbishop Carroll. In this production of his pen it is easy to recognize the zeal which has distin guished his long labors for the honor of God an the salvation of souls. After having led so man into the ways of truth and piety, and everlasting life, he may well exclaim:

"Merces magna nimis mihi eris! Tibi gloria laudis!"

*Our Republic; a Lecture delivered before the Eagl Artillery, Feb.* 22, 1844, by John R. Kenly, Esq Published by request. Baltimore: John Murphy printer, pp. 32.

This Lecture of Mr. Kenly is distinguished by the sound thought that every where strikes the reader, and the very practical view which he has taken o his subject. In permitting its publication, he has not only gratified the wishes of a few friends; we conceive that he has rendered a service to society at large. After having spoken of the excellence o our republican institutions, he alludes, in a truly patriotic strain, to several of the difficulties which they have to contend with. From the many useful

sons which he inculcates, we extract with plea-
re the following paragraphs:

'The questions for our consideration now are,
w shall this unexampled state of national great-
ss be preserved, for there is no one who is not
are, that the seeds of future trouble have taken
ep root in our affairs. The first is, the want of
pect to the *laws of the land*, not only a *want* of
pect, but an absolute disrespect. It is needless
surmise from whence this feeling arises, but it is
st disgraceful to each and every citizen of the
public. Who make the laws? The representa-
es of the people; consequently, if there be bad
vs, it is the people's own fault, and yet they
er at their own acts. There is one axiom in
il policy which has never been denied—it is this,
t there can be no government without laws, and
thout an obedience to which, it cannot exist.
t there are some who think that an opposition to
laws betokens a love of liberty and a proof of
lependence of character. There is too much of
s, and it now requires the united exertions of all
od citizens, not to protect the laws, for this is
sily done, but to restore confidence in those
hich exist, or to make such as will command con-
ence. You have the power, exercise it, if you
sh to see your republic endure.

"To effect this, it requires but the strictest en-
cement of such laws as exist, or that hereafter
y be made. Let it but once be known and BE-
EVED throughout the length and breadth of this
public, that he who does a wrong will be pun-
ed, no matter who or what he may be, and let
is be *proved* by a dozen or so of examples, and
en you will have an obedience, the result of con-
ence, and which will do more to perpetuate our
stitutions than a thousand Gibraltars in our midst.
e certainty of punishment is well known to be
ch more powerful in the prevention of crimes,
an its extent; and under no form of government
ould it be more certain than in a republic. For
m the greater degree of personal liberty which
citizens enjoy, there arises a proneness to disre-
rd rules or laws which in a measure circumscribe
and which requires a just, permanent, and strict
ministration of them to inspire respect and fear.
o preserve our laws, we must *respect* them, and to
sure that respect, demands a high degree of pub-
virtue, and a hearty, sincere co-operation, from
those who participate in the advantages of a
publican form of government. Let us reflect
at, if evils exist, we have the power to remedy
em: we cannot shift the blame upon others, for
has been the result of our own wilfulness. Then
t us cease this eternal tirade against the laws,
hich is disgraceful to us as a people, and one and
l unite to render them just and impartial, and to
*aintain their supremacy.*"

*hite's confutation of Church-of-Englandism, and correct exposition of the Catholic faith, on all points of controversy between the two churches, translated from the original (Latin), by Edmond W. Mahoney, Esq.* Philadelphia: Henry M'Grath. 12mo, pp. 342.

We have been politely favored with a copy of is work by Mr. Murphy of Baltimore. It exhib-s the result of the author's researches into Chris-an antiquity, when compelled by the doubts arising his mind in relation to the orthodoxy of the An-lican faith, he investigated the subject of religion, ith a view to embrace the truth wherever it ould present itself. For this purpose he consulted the eminent doctors of primitive times, and from the comparison of their teaching and that of the holy Scripture, with the tenets and worship of the Catholic church, he was led to consider the latter as the church established by Christ and perpetuated by the apostles. To impart to others the benefit of his researches, the author published the testimonies of the fathers which he had collected; arranging them according to the order of the thirty-nine articles, which are refuted separately. The voice of the ancient church thus deposes in favor of Catholicism as it now exists throughout the world, and well deserves a serious and attentive hearing from those who are separated from its communion, only by the false idea that it has departed from its ancient purity. Let them read dispassionately the passages from the primitive fathers and early historians, which are quoted in the work before us, and they will perhaps discover that the Roman Catholic church at the present day, is characterized by the same criterions of truth, that formed the test of her orthodoxy at a period which is universally admitted to have been pure. The chapters devoted to the discussion of the thirty-nine articles are preceded by valuable observations on the nature of heresy and schism. In regard to the mechanical appearance of the work, it is highly creditable to the publisher.

*A golden treatise on mental prayer, with divers spiritual rules and directions, for all sorts of people; first composed by the venerable and blessed father Fr. Peter de Alcantara, of the seraphical order of St. Francis: translated into English, by Giles Willoughby, &c.* Philadelphia: M. Fithian. 18mo, pp. 216.

The devout Catholic will find in this work, an excellent guide in the practice of mental prayer or meditation, which is known to be in general the fruitful source and the infallible safeguard of piety. The method which the blessed author proposes, accords with that commonly in use, and is exemplified by practical meditations, which are presented as models for the Christian. The treatise on prayer is followed by another on devotion and the means of acquiring it. A large portion of the volume is devoted to a biographical sketch of the illustrious author, which will furnish abundant matter for the edification of the reader. So much for the substantial qualities of the book. We would prefer that it were more free from typographical errors, which are particularly observable in the Latin quotations, and that the style were of a little more modern complexion: in other respects, however, it is well gotten up, handsomely executed, and will more than repay the purchaser by the benefit to be derived from its use. For sale at Murphy's.

*Tract No. II, on the Invocation of Saints, compiled from the works of Bossuet.* Baltimore: Metrop. Press.

This is a continuation of Tract No. I, on a subject which is admirably elucidated by the illustrious bishop of Meaux.

*The Child's Prayer and Hymn book, for the use of Catholic Sunday Schools throughout the U. States.* Baltimore: John Murphy. 32mo.

We have been much pleased with this little work, as particularly adapted to the use of Sunday schools. The devotions and hymns are well selected; the numerous engravings are attractive for young persons, and the price is extremely moderate.

1 *Saturday.* † *Ember day.* Of the octave, semid. as yesterday. *Fast.* *White.* Vesp. of fol. com. of Sund. At Complin, *Salve Regina.*

2 *Sunday.* † First Sunday after Pent. Feast of the Most Blessed Trinity, doub. 2 cl. 9th less. of Sund. of which com. and of SS. Marcellinus, &c. in Lauds and Mass. At high mass the 3d com. is omitted. Gl. Cr. Pref. of Trin. and Gosp. of Sund. at the end. *White.* In Vesp. com. of fol. and Sund.

3 *Monday.* † St. Gregory VII, PC. doub. (25th May.) In hymn, *Mer. sup.* *White.* Vesp from ch. of fol. com. of preceding.

4 *Tuesday.* † St. Francis *Caraccioli*, C. doub. *White.* Vesp. from ch. of fol. in hymn, *Mer. sup.* com. of prec.

5 *Wednesday.* † St. Philip *Neri*, C. doub. (26th May.) *White.* Vesp. of fol.

6 *Thursday.* † CORPUS CHRISTI, a fest. of obligation, doub. 1 cl. with oct. In Mass, Gl. Sequence, Cr. and Pref. of Nativ. during the oct. unless otherwise directed. *White.* Vesp. of the same.

7 *Friday.* †
8 *Saturday.* † } Of the oct. semid. In Mass, 2 Col. *Concede*, 3 *Eccl.* or *Pro Papa.* *White.* On Friday, *Abstinence.* Vesp. on Sat. from ch. of Sund. com. of oct. and SS. Primus, &c.

9 *Sunday.* † Second after Pent. Sunday within the octave. semid. com. of oct. and SS. in Lauds and Mass, in which Gl. Cr. &c. *White.* In Vesp. com. of oct.

10 *Monday.* † Of the oct. semid. *White.* Vesp. of fol. com. of oct.

11 *Tuesday.* † St. Barnabas, Ap. gr. d. com. of oct. in Lauds and Mass, in which Pref. of App. *Red.* In Vesp. com. of fol. and oct. and SS. Basilides, &c.

12 *Wednesday.* † St. John, *a S. Facundo*, C. doub. 9th less. of SS. com. of oct. and SS. in Lauds and Mass. *White.* Vesp. of fol.

13 *Thursday.* † Octave of Corpus Christi. doub. In Mass, as on the feast. Vesp. of the same.

14 *Friday.* Feast of the Sacred Heart of Jesus, gr. doub. In Mass, Gl. Cr. and Pref. *De Cruce.* *White.* *Abstinence.* In Vesp. com. of fol. and SS. Vitus, &c.

15 *Saturday.* St. Norbert, BC. doub. (6th inst.) in hymn, *Mer. sup.* 9th less. (the two in one) and com. of SS. in Lauds and Mass. *White.* Vesp. from ch. of fol.

16 *Sunday.* Third after Pent. St. John Francis Regis, C. doub. 9th less. hom. and com. of Sund. in Lauds and Mass, in which Gosp. of Sund. at the end. *White.* Vesp. from ch. of fol. (in hymn, *Mer. sup.*) com. of prec. and Sund.

17 *Monday.* St. Anthony of Padua, C. d. (13th inst.) Whi Vesp. from ch. of fol. (in hymn, *Mer. sup.*) com. prec. and SS. Mark, &c.

18 *Tuesday.* St. Basil, BCD. doub. (14th inst.) 9th less. a com. of SS. in Lauds and Mass, in which Gl. and C *White.* Vesp. from ch. of fol. com. of prec. and S Gervasius, &c.

19 *Wednesday.* St. Juliana *de Falconieri*, V. doub. 9th les and com. of SS. in Lauds and Mass, in which Gl. Whi In Vesp. com. of fol. and St. Silverius.

20 *Thursday.* St. Ubaldus, BC. semid. (16th of May.) hymn, *Mer. sup.* 9th less. (the two in one) and co of S. in Lauds and Mass, 3 Col. *A cunctis.* Whi Vesp. of fol. com. of prec.

21 *Friday.* St. Aloysius *Gonzaga*, C. doub. *White.* A *stinence.* In Vesp. com. of fol. and St. Paulinus.

22 *Saturday.* St. Mary Magd. *de Pazzis*, V. semid. (27th May), 9th less. of hom. and com. of Vigil, and St. Pa linus in Lauds and Mass, in which Gl. and Gosp. of Vi at the end. *White.* Vesp. from ch. of fol. com. of pre

23 *Sunday.* Fourth after Pent. semid. In Mass, 2 Col. *cunctis*, 3 *ad lib.* *Green.* Vesp. of fol.

24 *Monday.* Nativity of St. John the Baptist, doub. 1 c with oct. *White.* In Vesp. com. of fol.

25 *Tuesday.* St. William, Abbot, doub. com. of oct. in Lau and Mass. *White.* Vesp. from ch. of fol. com. of pre and oct.

26 *Wednesday.* SS. John and Paul, MM. doub. Less. of noct. *Fratres, debitores;* com. of oct. in Lauds and Mas *Red.* In Vesp. com. of oct.

27 *Thursday.* Of the 4th day in the oct. semid. In Mas 2 Col. *Concede*, 3 *Eccl.* or *Pro Papa.* *White.* Ves of fol. com. of oct.

28 *Friday.* Vigil of SS. Peter and Paul; St. Irenæus, BM doub. 9th less. of hom. and com. of oct. and Vigil Lauds and Mass, with Gl. and Gosp. of Vig. at the en *Abstinence.* *Red.* Vesp. of fol.

29 *Saturday.* † SS. Peter and Paul, App. d. 1 cl. with oc In Mass, Gl. Cr. and Pref. of App. In Vesp. com. Sund. only.

30 *Sunday.* † Fifth after Pent. Commemoration of St. Pau Ap. doub. 9th less. of Sund. and com. of St. Peter, Sund and St. John in Lauds and Mass, in which Gl. Cr. an Pref. of App. and Gosp. of Sund. at the end. *Red.*
The high mass on this Sunday should be that of SS Peter and Paul, with com. of Sund. only. Cr. Pref. App. and Gosp. of St. John at the end. *Red.*
Vesp. from ch. of fol. com. of App. and Sunday.

SUN'S *upper* limb rises and sets. (corr. for refract.) M. T.

| D. M. | D. W. | Boston, &c. rises h. m. | Boston, &c. sets. h. m. | New York &c. rises h. m. | New York &c. sets. h. m. | Washington &c. rises h. m. | Washington &c. sets. h. m. | Charleston, &c. rises h. m. | Charleston, &c. sets. h. m. | N. Orleans, &c. rises h. m. | N. Orleans, &c. sets. h. m. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | Satur. | 4 25 | 7 29 | 4 31 | 7 24 | 4 36 | 7 18 | 4 53 | 7 15 | 5 0 | 6 55 |
| 2 | SUND. | 4 24 | 7 29 | 4 30 | 7 24 | 4 36 | 7 19 | 4 53 | 7 14 | 5 59 | 6 55 |
| 3 | Mon. | 24 | 30 | 30 | 25 | 35 | 19 | 53 | 2 | 59 | 56 |
| 4 | Tues. | 23 | 31 | 29 | 26 | 35 | 20 | 53 | 2 | 59 | 56 |
| 5 | Wed. | 23 | 32 | 29 | 26 | 35 | 20 | 52 | 3 | 59 | 57 |
| 6 | Thurs. | 23 | 33 | 29 | 27 | 34 | 21 | 52 | 3 | 59 | 57 |
| 7 | Frid. | 22 | 33 | 28 | 28 | 34 | 21 | 52 | 4 | 59 | 58 |
| 8 | Satur. | 22 | 34 | 28 | 28 | 34 | 22 | 52 | 4 | 59 | 58 |
| 9 | SUND. | 4 22 | 7 35 | 4 28 | 7 29 | 4 34 | 7 23 | 4 52 | 7 5 | 4 59 | 6 59 |
| 10 | Mon. | 22 | 35 | 28 | 29 | 34 | 23 | 52 | 5 | 59 | 59 |
| 11 | Tues. | 22 | 36 | 28 | 30 | 34 | 24 | 52 | 6 | 59 | 7 0 |
| 12 | Wed. | 22 | 37 | 28 | 30 | 34 | 25 | 52 | 6 | 59 | 0 |
| 13 | Thurs. | 22 | 37 | 28 | 31 | 34 | 25 | 52 | 7 | 59 | 1 |
| 14 | Frid. | 22 | 38 | 28 | 31 | 34 | 26 | 52 | 7 | 59 | 1 |
| 15 | Satur. | 22 | 38 | 28 | 32 | 33 | 27 | 52 | 8 | 59 | 2 |
| 16 | SUND. | 4 22 | 7 38 | 4 28 | 7 32 | 4 33 | 7 27 | 4 52 | 7 8 | 4 59 | 7 2 |
| 17 | Mon. | 22 | 38 | 28 | 33 | 33 | 27 | 52 | 9 | 59 | 3 |
| 18 | Tues. | 22 | 39 | 28 | 33 | 33 | 28 | 52 | 9 | 59 | 3 |
| 19 | Wed. | 23 | 39 | 29 | 34 | 34 | 28 | 52 | 10 | 59 | 3 |
| 20 | Thurs. | 23 | 39 | 29 | 34 | 34 | 28 | 52 | 10 | 59 | 4 |
| 21 | Frid. | 23 | 39 | 29 | 34 | 34 | 28 | 52 | 10 | 59 | 4 |
| 22 | Satur. | 23 | 39 | 29 | 34 | 34 | 29 | 52 | 11 | 59 | 4 |
| 23 | SUND. | 4 23 | 7 40 | 4 29 | 7 35 | 4 34 | 7 29 | 4 52 | 7 11 | 4 59 | 7 4 |
| 24 | Mon. | 24 | 40 | 30 | 35 | 35 | 29 | 53 | 11 | 5 0 | 4 |
| 25 | Tues. | 24 | 40 | 30 | 35 | 35 | 29 | 53 | 11 | 0 | 4 |
| 26 | Wed. | 24 | 40 | 30 | 35 | 35 | 29 | 53 | 11 | 0 | 4 |
| 27 | Thurs. | 25 | 40 | 30 | 35 | 36 | 29 | 53 | 11 | 0 | 4 |
| 28 | Frid. | 25 | 40 | 31 | 35 | 36 | 29 | 54 | 11 | 1 | 5 |
| 29 | Satur. | 25 | 40 | 31 | 35 | 36 | 29 | 54 | 11 | 1 | 5 |
| 30 | SUND. | 4 25 | 7 40 | 4 31 | 7 35 | 4 36 | 7 29 | 4 54 | 7 11 | 5 1 | 7 5 |

MOON rises or sets. Mean time.

| D. M. | Boston, &c. rises. h. m. | N. York, &c. rises. h. m. | Wash'n, &c. rises. h. m. | Cha'ston &c. rises. h. m. | N Orl'ns &c. rises. h. m. |
|---|---|---|---|---|---|
| 1 | 8 32A | 8 27A | 8 22A | 8 6A | 8 0A |
| 2 | 9 25A | 9 20A | 9 16A | 9 2A | 8 57A |
| 3 | 10 9 | 10 6 | 10 2 | 9 50 | 9 47 |
| 4 | 10 44 | 10 41 | 10 40 | 10 31 | 10 28 |
| 5 | 11 16 | 11 14 | 11 12 | 11 6 | 11 6 |
| 6 | 11 42 | 11 42 | 11 42 | 11 40 | 11 40 |
| 7 | ... ... | ... ... | ... ... | ... ... | ... ... |
| 8 | 0 9M | 0 10M | 0 10M | 0 12M | 0 13M |
| 9 | 0 34M | 0 36M | 0 37M | 0 41M | 0 44M |
| 10 | 1 0 | 1 2 | 1 4 | 1 12 | 1 16 |
| 11 | 1 27 | 1 30 | 1 34 | 1 45 | 1 50 |
| 12 | 1 58 | 2 3 | 2 7 | 2 20 | 2 27 |
| 13 | 2 33 | 2 38 | 2 43 | 2 59 | 3 5 |
| 14 | sets. | sets. | sets. | sets. | sets. |
| 15 | 7 28A | 7 24A | 7 18A | 7 2A | 6 57A |
| 16 | 8 12A | 8 7A | 8 3A | 7 48A | 7 43A |
| 17 | 8 51 | 8 47 | 8 42 | 8 29 | 8 26 |
| 18 | 9 25 | 9 22 | 9 19 | 9 8 | 9 5 |
| 19 | 9 56 | 9 53 | 9 51 | 9 44 | 9 41 |
| 20 | 10 24 | 10 24 | 10 22 | 10 18 | 10 19 |
| 21 | 10 52 | 10 51 | 10 52 | 10 50 | 10 51 |
| 22 | 11 19 | 11 20 | 11 21 | 11 26 | 11 26 |
| 23 | 11 48A | 11 51A | 11 53A | 11 59A | ... .. |
| 24 | ... ... | ... ... | ... ... | ... ... | 0 2M |
| 25 | 0 21M | 0 25M | 0 27M | 0 37M | 0 43 |
| 26 | 0 58 | 1 3 | 1 7 | 1 20 | 1 27 |
| 27 | 1 44 | 1 48 | 1 54 | 2 10 | 2 18 |
| 28 | rises. | rises. | rises. | rises. | rises. |
| 29 | 7 11A | 7 7A | 7 2A | 6 47A | 6 41A |
| 30 | 8 0A | 7 55A | 7 51A | 7 38A | 7 34A |

## EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of June.

| | EPISTLE. | GOSPEL. |
|---|---|---|
| Trinity Sunday | Rom. xi, 33—36 | Matt. xxviii, 18—20 |
| Corpus Christi | 1 Cor. xi, 23—29 | John vi, 56—59. |
| Second Sunday after Pentecost | 1 John iii, 13—18 | Luke xiv, 16—24. |
| Third Sunday | 1 Peter v, 6—11 | Luke xv, 1—10. |
| Fourth Sunday | Rom. viii, 18—23 | Luke v, 1—11. |
| Fifth Sunday | 1 Peter iii, 8—15 | Matt. v, 20—24. |

## PHASES OF THE MOON.

| | D. | H. | M. |
|---|---|---|---|
| Last quarter, | 7 | 3 | 21M. |
| New moon, | 15 | 7 | 17A. |
| First quarter, | 23 | 10 | 16M. |
| Full moon, | 30 | 1 | 8M. |